ENGAGING IN THE BODHISATTVA DEEDS

Shantideva's *Bodhicaryavatara*

Commentary by Geshe Jampa Tegchok

Based on Gyaltsab Je's
Commentary to 'Engaging in the Bodhisattva Deeds'

Including the Outline from Gyaltsab Je's Commentary

Chapter 1-7 (up to verse 70)

Translated by Gelong Thubten Sherab
Lightly edited by Gelong Thubten Gyatso

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Introduction

The lineages received by Lama Atisha

1 The lineage of the stages of the extensive path

The lineage of the stages of the extensive path came from Venerable Maitreya to Arya Asanga, Vasubhandu, and eventually to Atisha. This mainly concerns the practice of training the mind in bodhicitta in stages through first knowing all sentient beings as having been one's mother, thinking of their kindness, repaying their kindness, heart-warming love, compassion, special thought, and finally generating bodhicitta. It is mainly how a person of great ambition can train in bodhicitta.

Mostly, this lineage is connected with the stages of the hidden subject matter of the perfection of wisdom sutras, whose explicitly taught subject matter is emptiness. The hidden subject matter is also referred to as the stages of clear realisations. Thus it mainly teaches in the way of the perfection of wisdom sutras - teaching how to generate bodhicitta through knowing all beings as having been one's mother and so on.

The perfection of wisdom sutras explicitly teach the stages of emptiness, and implicitly they explain the stages of generating the clear realisations in the continuums of the trainees on all the extensive side - this is explained in a hidden way, not completely explicitly.

Also, with respect to the stages of the extensive path, there is the sutra "Dongbu Koepa," the "Compendium of Trainings" and the "Bodhicharyavatara" which explain that we should see the self-cherishing, egotistic mind as the foundation of all troubles and proximate faults, and see the mind caring for others as the foundation of all qualities, thereby undermining the self-cherishing mind and bringing about a high regard for the mind caring for others. Then they talk of generating bodhicitta through equalising and exchanging self and others.

2 Lineage of powerful conduct

The stages of equalizing and exchanging are in the lineage of the powerful conduct which does indeed explain the stages of the extensive path, nevertheless, there are firstly, the stages of clear realisations that are the hidden subject matter of the perfection of wisdom sutras and, secondly, a different way of teaching based on the sutra Dongbu Koepa.

This lineage of powerful conduct teaches according to the sutra Dongbu Koepa, the Compendium of Trainings, and the Bodhicharyavatara. What they teach is the way of generating bodhicitta according to equalising and exchanging self and others, having developed the attitudes seeing the self-cherishing mind as faulty, and the mind cherishing others as having great qualities. It is, indeed, to do with the way of training the mind which belongs to the stages of the extensive path, but the latter has two lineages, one said to deal with the stages of the extensive path, and called the lineage of extensive conduct, and one called the lineage of powerful conduct.

The lineage of powerful conduct comes from Buddha to Manjushri, Shantideva, and so on. The lineage of extensive conduct, with the stages of training the mind starting with knowing all sentient beings as having been one's mother, is for Bodhisattvas of dull intellect. They would first of all meditate on equanimity, then think about how all sentient beings have been their mother, and so on, gradually building up to heart-warming love. After all that, they would go on to compassion, the superior thought, and mind generation. That is how the bodhisattva of dull faculties practices.

The lineage of powerful conduct, on the other hand, takes the bull by the horns, dealing with the self-cherishing mind right from the very beginning, immediately seeing it as the cause of all troubles and seeing the mind cherishing others as the cause of all that is good. These ways of thinking are very powerful, and since one is engaging in the Bodhisattva's conduct by way of such powerful thoughts, thoughts which are that deep and incisive, the lineage is called the lineage of powerful conduct.

Both lineages involve training in the practices of the beings of small and middling ambition, training the mind in calm abiding and insight, and in training in the bodhisattva conduct of the six perfections once bodhicitta has been generated. They do not differ in this sense. They represent, rather, alternative routes to follow in generating bodhicitta itself.

The lamas have explained the way to meditate in terms of equalising and exchanging self and others and taking and giving separately in what they have called the "Seven Point Mind Training." With equalising and exchanging self and others there is the meditation on seeing the faults of the self-cherishing mind and the qualities of the mind cherishing others, and meditating on taking and giving is the principal meditation, where the referent of compassion is contemplated mostly in taking, and the referent of love is contemplated mostly in giving.

The lineage where training the mind in equalising and exchanging self and others is the main thing was taught by Buddha to Manjushri, passed on to Shantideva and eventually to Lama Serlingpa who passed it down to Atisha, who came to Tibet. All the Kadampa lamas trained through depending on those instructions. Later on, Lama Tsong Khapa received the instructions, and they finally reached the two Tutors of the Dalai Lama, who are definitely true lineage gurus. They passed the instructions down to the Dalai Lama.

Shantideva's story

Shantideva was born to the west of Bodhgaya. His father was a special person called Gewe Kocha, and his mother was an emanation of Vajra Yogini. He purposely took birth as their child. When he was very young there were many things which he understood without specifically having to be taught.

At the age of six or seven he met a great Siddha who taught him the meditations and recitations of Manjushri, and by practising these he directly saw Manjushri before a long time had passed. From that time on he used to meet Manjushri face to face like two human beings meeting. From Manjushri he directly received many transmissions, instructions, and initiations.

After quite a while had passed, his father died. It seems he was the king of that land - at that time in India there were many small kingdoms. When he died all his subjects got together and made many requests to Shantideva to take on his father's past responsibility. Since Shantideva had spent so many lives accustomed to practising the conduct of the great beings, the bodhisattvas, that he had not the slightest attachment to the marvels of cyclic existence, but because they had requested him so strongly he was not able to refuse. He accepted. That night in a way that was partly like a dream, partly like it was actually happening, he saw Manjushri who said to him, "My son, this is my seat, I am your guru, and it is not right for us both to sit on the same seat."

When he said that, Shantideva became fearful and decided he would definitely have to ordain, and that it would not be at all right to be king. The next day he fled to Nalanda, a little further on from Rajgriha, and became a monk.

In those days in Nalanda there were many great scholars, the best of whom, their crown ornament, was Gyelwei Lha, and it was from him as his abbot that Shantideva received ordination and the name Shantideva, which Tibetans these days call Shiwai Lha.

Shantideva went on to completely master the three baskets, always relying on Manjushri and receiving advice from him. He gained a comprehension of all the subject matter of the three baskets and the four classes of tantra. He cut off all outer and inner distractions, and spent almost all his time in equipoise. Sometimes he took a break, but in those periods he wrote the Compendium of Trainings and the Compendium of all Sutras, which summarise the meaning of Buddha's teachings, making them very accessible to the trainees, like pre-cooked food. There were very few occasions when external distractions with people and internal distracting thoughts meant that he was not in equipoise.

Because of that he became involved in many activities that are necessary for the Sangha to do and when most people looked at him they saw that he ate, went to the toilet, and slept, and that was all. They mockingly nicknamed him, Three Recognitions - "Busuku" in Sanskrit. Most of the monks at Nalanda really did not know much, even though there were indeed unbelievable scholars and pandits. The impression the majority had was that Shantideva had these "three recognitions" and nothing else. In fact, he had a fluency with magical powers and the clairvoyances enabling him, among

others, to recollect five hundred lives. He had already reached a high bodhisattva level. Later in that very life he attained enlightenment.

What are the activities of the Sangha - those who have *gone forth*? Buddha said they are the activities of the three wheels:

1 The wheel of karma – action

These are the things that have to be done according to the Sangha's inner discipline. Like here, for example, taking it in turns to cook, clean the temple, and so on. This also includes certain things that need to be done from time to time when appropriate, and allotted by someone with the authority. For example, if something has to be said and a given monk is good at talking, he could be asked to go and talk. Or, if someone knows how to paint well, he might be asked to paint. Or, sometimes a wall might need to be erected, and a monk might be requested to do that.

2 The wheel of hearing and thinking and reading

The wheel of hearing and thinking and reading refers to listening to, reflecting upon, meditating on, and reading the "Perfection of Wisdom Sutra" and so on.

3 The wheel of stabilisation - abandonment

The wheel of stabilisation - abandonment refers to meditating. Giving up distraction to external offering, abandoning sinking and excitement and so on, and correctly fixing oneself inside.

The people without clairvoyance thought Shantideva was bringing the sangha into disrepute and it was incorrect for him to eat food offered with faith when on alms rounds and so on because of the fact that he did not do sangha work. They wanted to get rid of him. To that end, availing themselves of a gentle method, they decided that everyone should take it in turns to read a sutra. They thought that if they did that then he would have no sutra to recite and then they would be rid of him naturally. They did just that. When his turn came round he was told that he was due to recite a sutra the next day, and he replied that he was incapable. They said that he would have to anyway because it was his turn and if he were to opt out it would not be good at all. So he accepted.

Next day when he went into the assembly hall he found an extremely high seat waiting for him. His critics thought that putting out such a high throne would be a good laugh right at the beginning, because he would not be able to get up. In fact, the Bodhisattva went up to the throne, stretched out his arm long like the trunk of an

elephant and pressed the throne down. He seated himself upon it, and back up went the throne again.

That was the first miracle he displayed. Then he asked, "Should I recite something which is usually recited, or something which has never been recited before?" Again, just to get at him, they chose the latter, wondering what on earth he would recite. So he started reciting the Bodhicharyavatara, from the first verse, "bde gshegs chhos kyi sku mnga'…" Between there and later on in the text where it says, "gang tshe dngos dang dngos min dang…" the throne got higher and higher and the Acharya went up with it into space. As he was going up higher and higher, he gradually disappeared into space but was still able to teach the remainder of the Bodhicharyavatara very clearly, although his body did not appear.

Of the monks of Nalanda who were listening, some were pandits, some had clairvoyant knowledge, some magical powers, and some had attained unforgetting retention. While Shantideva was teaching, some took notes and some committed what he said to memory. In this way, they were able to write the entire Bodhicharyavatara down.

Later on, when those who had taken notes and those who had committed it to memory got together to discuss, they found that the scholars of the central territory and the scholars of the Muslim lands differed on the number of chapters, the former saying they had heard ten and the latter claiming nine only. Besides this, they had heard Shantideva say that one should look at a treatise called, "Compendium of Trainings" and another called "Compendium of Sutras," and they wanted to identify them.

Eventually the Nalanda monks came to hear that the Acharya was staying in the south of India near a stupa called, "Peyoen Chen." Two gelongs were sent by them to invite the Acharya back. He did not accept. But he answered their questions: he said that there were ten chapters to the Bodhicharyavatara, like the scholars of the central territories had said. As for the two treatises, he said, "in my meditation room, in the wall cavity, there are copies of these two treatises which I wrote out in very minute letters". He passed over to them the entire instructions of both of the treatises. That meant that they received the lineage of those two treatises, which they took back to Nalanda.

Then, with his clairvoyance, the Acharya looked deeply into where he should go and what he should do in order to be of most benefit to the sentient beings. He saw a land full of strife, and saw that if he were to go there he would be able to calm its troubles. So he went there and calmed the strife with his magical and clairvoyant powers. That is one thing that he did that was of great value to the sentient beings.

Then he looked again with his clairvoyance what he should do next for the sake of the sentient beings, and he a place full of sentient beings with all sorts of wrong views, who were falling to the extremes of permanence and discontinuity, and going outside of the view that Buddha had in mind. He put many of them onto the right view, and subdued the continuums of those sentient beings whose continuums were undisciplined. That was another great deed he performed.

He also saw some countries where there was famine, and went to those and dispelled them by using his magical powers, for example, giving food from his alms bowl to numberless people without the food inside being used up.

In those lands where he had been and dispelled strife, famine, and so on which had been oppressing the people, once he had calmed their manifest suffering with his magical powers and clairvoyance, he taught them and led them to see the truth. This is how his actions of leading the sentient beings to the path of maturation and liberation became so extensive.

Then Shantideva asked himself what would be the best thing to do for the sake of the sentient beings, and looked with his clairvoyance, and he saw that there was a king whose mind was very hard, unruly, and aggressive, who was creating a great deal of suffering for many beings. He saw the need to calm the mind of that king, and that is where he went. Many very aggressive, harmful, savage people from other lands had come to this king's country from other lands. Shantideva displayed his magic and calmed most of them.

Then, this king issued a proclamation: "if there is anyone who can guarantee me protection, whoever they are, I will give them a huge reward." Shantideva stepped forward. Now, as we have said, this king was very unruly and aggressive. But the Master had calmed the minds of the thugs who had come to harm the king through displaying his magic, and now the time had come for the mind of the king to be calmed. That is why he told the king that he himself would protect him. Shantideva had nothing but a blessed wooden sword bestowed on him by Manjushri. He went along with that in its sheath. Those people who regarded Shantideva as a rival bad-mouthed him behind his back, saying that he was a trickster, had no weapons or anything to hurt anyone else, just a wooden stick, and was totally incapable of guarding his majesty. The king called him up, and told him to show his wooden stick. Shantideva said, "don't ask me to do that, for if your majesty looks at it he will be gravely harmed."

"No I will not, show me," the king replied.

"All right," replied Shantideva, "but cover one eye and look with the other," and when Shantideva showed him the sword, it was so brilliant in its radiance that the eye of the king could not look at it and was damaged. At this, the king gave rise to an intense faith in Shantideva, and told him that he would follow any instruction he gave him. This was how he lead that aggressive king of a country full of barbaric, malicious beings, to virtue. The king followed him as his guru, he instructed him and calmed his mind, and calmed everyone there, maturing those who were not mature, liberating those who were already mature, and leading the liberated to the end of the path.

Shantideva did great deeds for the Dharma, such as leading many from wrong views falling outside of the middle view taught by Buddha, who had fallen to the permanent extreme and the extreme of discontinuity, to the pure view and the path of peace. Finally he found the supreme attainment, the great seal.

There is a *Compendium of Sutras* composed by Nagarjuna and another text with the same title by Shantideva. The first says that Buddha did not teach all he had to say about emptiness in one sutra. He taught it in many situations, to different disciples and at different times. The sort of thing you find in Nagarjuna's text is, "all is empty, because Buddha said this in this sutra; there is also this, because of what Buddha said in such

and such another sutra," and so on. It is like he gathered all the sutras together and put them together in the *Compendium of Sutras*.

Nagarjuna wrote extensively on emptiness and, to show that his explanations were not mere invention, he indicated the sutra origin for his statements. He said that what Buddha said in the scriptures is borne out by logical analysis. He offered clear logical proofs and showed the absurdity of asserting any other way. He explained this in the Six Texts of Reasoning on the Middle Way.

Shantideva's *Compendium of Sutras* mostly deals with equalising and exchanging self and others, showing the faults of the self-cherishing mind taught in many places by Buddha, and the need taught by Buddha in many places for caring for others. It shows how Buddha taught that all sentient beings are equal in wanting happiness and not wanting suffering. Mostly it does that - it shows many scriptures where Buddha taught this and that on these subjects, for example quoting passages from the sutra *Dong Bu Koepa* and in the *Gyen Tuk Po Koe Pa*, the *Lankavatara*, *King of Concentration*, *Lodroe Misepa* and so on. It is a compilation of many passages from many sutras.

Shantideva had unlimited realisations and many clairvoyant and magical powers, but people disparaged and criticised him through misjudging him. He was actually at a very high level, but he did not show great inner qualities through concordant external conduct, so that many others based their opinions just on the way he seemed, and then they criticised him. Therefore Buddha said in the sutras, "those who are like myself can judge people, but people cannot judge people."

This is the essential advice here. Buddha was saying that anyone like himself, having the consummate exalted wisdom realising all phenomena directly, or anyone with a superior form of clairvoyance, such as the clairvoyance knowing the minds of others, can understand [and therefore judge], but that ordinary people cannot judge each other, cannot say who has qualities of realisation and who has not. Do not just go by appearances, because whether a person has such qualities or not is not something that appears to us. The fact of a person being someone remarkable cannot appear to anyone [ordinary]. There are to be sure certain exceptions: the Dalai Lama, for example, has come to the world as the emanation of Chenrezig, and is very unusual. When you meet him, there is something unusual, and when he speaks, there is something unusual, because he is so unusual, and in his case it is possible for us to grasp him as unusual. Otherwise that is not something we can grasp.

It is said to be inappropriate to conclude that some person or other has no quality or knowledge just because that does not appear to us. If there is a bed of hot coals over there covered over with dust, when we look we will not be able to see that there is fire, but if we walk on it or put our hands on we will be in trouble. Therefore, just like in that example we would be very careful in case our hands or feet were to enter the bed of coals, so we should keep our words of criticism to a minimum. Bearing this in mind, we should keep quiet, in other words.

Many things can go wrong due to people's judgment being unreliable. One time when Nagarjuna was living at Nalanda there was a famine in the land and he rescued the monastic community with an alchemic elixir. Things became quite messy when people disparaged him. Most people, not knowing correctly how things were, said that

he was a black magician, and finally he was not able to stay any longer. In a sense, this is not so surprising, because in any community, monastic or otherwise, most people are poor in qualities and knowledge, and those with great knowledge and qualities are in the minority.

Also, Chandrakirti milked the drawing of a cow and in that way sustained the monastic community, but there were people who said that what he had done was not good, and again things became quite messy. They said that he was just a magician performing tricks. These problems arose because of people not being able to see properly. They were in fact inconceivable, great beings.

The Bodhicharyavatara is a most important text. It is easy to understand and many commentaries to it have been composed by Indian and Tibetan scholars. Among those, the commentary based on which I shall be offering my explanation is the one composed by the Omniscient Gyaltsab Je. From among thousands of great scholars, he was the one who came to be the first of Lama Tsong Khapa's Regents, or Successors, after the latter passed away. I shall follow the outlines in his commentary.

As for the subject matter of the *Bodhicharyavatara*, in the beginning Buddha generated bodhicitta, in the middle he gathered the collections, and in the end he attained enlightenment. Having attained enlightenment, he turned the three Wheels of Dharma. In general, the Bodhicharyavatara explains the intended meaning of all the scriptures. Specifically, it explains the teachings of the Bodhisattva vehicle.

It explains all that needs to be practised by a person possessing the lineage of the bodhisattva vehicle when going to the ground of Buddha. What paths a Bodhisattva has to train in once he has generated bodhicitta. That is to say, once a person who possesses the lineage of the bodhisattva vehicle has generated bodhicitta, what he then has to do in order to train in the bodhisattva conduct. The term *conduct* in the phrase, "engaging in the conduct of the Bodhisattva" means *training*, or *practice*. All the steps of all the practices that have to be trained in are explained.

This treatise was taught by Shantideva who had completely realised the intention of all the scriptures and, in particular, had compassion for all sentient beings through having equalised and exchanged self and others. He had no idea at all of just his own happiness, of things going right for just himself, or of just himself becoming happy and comfortable. His mind was absolutely absorbed in securing the welfare and happiness of others. With such an attitude he himself engaged in the Bodhisattva practices. Especially, having practised the Peerless Yoga Tantra, he attained enlightenment. Since he practised in that way and attained enlightenment, we have good reason to trust in what he taught. From these facts we can deduce that he taught on the basis of having complete knowledge of what he taught.

Chapter One

The Benefits of the Awakening Mind

The meaning of this treatise is explained as follows:

1 The meaning of the title
2 The translator's homage
3 The meaning of the text
4 The meaning at the end

The meaning of the title states the title in Sanskrit and how it translates into Tibetan. The reason the title has to be mentioned in Sanskrit is to demonstrate the authenticity of the source of the text. It shows that it is not made up by the Tibetans but originated in India. Besides, when Buddha first taught it was in Sanskrit, and by merely reading the title of this text in Sanskrit it blesses our continuum and leaves us with imprints of Sanskrit.

The title in Sanskrit is *Bodhisattvacharyavatara*. Bodhi is byang chhub in Tibetan; sattva is sems dpa; charya is spyod pa; avatara is 'jug pa. Byang chhub sems dpa'i spyod pa la 'jug pa means "engaging in the Bodhisattva conduct." It is so-called because it explains how Bodhisattvas who have the lineage of the Bodhisattva vehicle mentioned above should go about engaging in the Bodhisattva conduct.

There are various ways in which titles are designated on texts. Sometimes, for example, it is by way of an example. The title here reflects the subject matter. The reason is that when an intelligent person with sharp faculties simply hears the title they will be drawn to the text.

In the Lankavatara, Buddha said that treatises must have titles. If they did not, there would be the problem that they would be difficult to find. People would be in the dark about them. The point of a treatise having a title is that it makes it easy to find, and so on. In fact, if we do not know the name of any object it is confusing. It is depending on the name of any object that we know that object. Whether we need to buy it, or what, not knowing the name complicates things. It is by knowing the name that we know the object. If we are unable to use the name of the object, we will be obliged to refer to it in a roundabout way, "the thing in my kitchen which looks a bit like this and you use for cutting up such and such," for example. We won't be able to refer to it directly. The person we are talking to will have to guess what we want. There is a risk that they will have to bring us several things before getting it right.

Why it is translated into Tibetan is to remind us of the great hardships that had to be endured previously by the translators, and so to make us aware of their kindness. If it

had not been translated, we would not be able to understand it at all, would we? It is the same with other languages; when a treatise is translated into English, for example, it takes a lot of hard work and endurance, and later on people must remember what a good thing those translators had done.

The translator's homage

The root text says, "I prostrate to all the Buddhas and Bodhisattvas." In this way the Buddhas and Bodhisattvas are praised and prostrated to. When special objects, such as the Buddhas and Bodhisattvas, are praised and prostrated to, it is just like the custom of holy beings in the past when they translated treatises. They would always do so after having praised and prostrated to some special object. Then they would translate. So one reason for the translator's homage is that it is in keeping with established customs. Later on, when other holy beings would read the text, they would receive a good impression when they noticed that the translator had acted in accordance with the holy beings of the past. They would think of the translator of the treatise as quite a special person, because of their having translated it according to custom. This would make them happy.

Besides, when a text is included in the sutra pitaka, it is prefaced by homage to all the Buddhas and Bodhisattvas. This treatise is included in the sutra pitaka, among the three pitakas. When it is included in the vinaya pitaka, it is prefaced by homage to the all knower. If it is in the abhidharma pitaka, it is prefaced by homage to Manjushri. Previously there used to be such a custom.

The Buddha is the one who practised and taught even the most subtle meaning of the vinaya without any mistakes, so that is why he is paid homage to. Then, the subject matter of the abhidharma is the higher training in wisdom, and as Manjushri is wisdom finely discriminating phenomena appearing as a deity, praise is offered to him. This here is sutra pitaka, and is thus prefaced by homage to all the Buddhas and Bodhisattvas. Previously that custom was extant. You could tell which of the three pitakas, or baskets, a text belonged to by looking at who was prostrated to at the beginning. Later on things became more indefinite. When special people translated texts, sometimes they would pay homage to their special deity, their gurus, and so on.

Expressing homage and prayers to an exalted being before translating helps to subdue hindrances that may arise later, and helps to complete the translation.

The meaning of the text

3A The action of engaging in the explanation of the stages of the path of the Bodhisattva vehicle
3B The actual stages of the path

The action of engaging in the explanation of the stages of the path of the Bodhisattva vehicle

3A1 Expression of worship
3A2 Promise to compose
3A3 Discarding pride and the reason for joy in composing

The third, "discarding pride" means being modest - it is the opposite of making oneself out to be something truly amazing. It means diminishing pride. Here, Shantideva says that in composing the text he does not have the idea that he will benefit others in any vast way, but composes it rather for his own familiarity and with the thought that a few people like himself might possibly profit from it. Besides that, in this section, it is describing how Shantideva takes pleasure in composing the text; this indicates that he is not composing it proudly. This point is clearly explained below.

Expression of worship

3A1A The meaning of the purpose
3A1B The summarised meaning
3A1C The meaning of the words

The meaning of the purpose

1a - 1b
Respectfully I prostrate to the Sugatas
Who are endowed with the Dharmakaya
As well as to their Noble Sons
And to all who are worthy of veneration

Here I shall explain how to engage in the vows of the Buddha's Sons,
The meaning of which I have condensed in accordance with the scriptures.

Here, Shantideva expresses his homage. This section answers the question, "what is the purpose of Shantideva expressing worship prior to composing this treatise?" This is an important point.

When an author goes for refuge to a special object and offers worship to it, it is realised that the author is a holy being, and hindrances to composing the treatise are pacified. There is a custom among holy beings and pundits of first expressing worship for the three jewels and so on, when composing treatises. When Shantideva does so, we know that he is acting in accordance with the customs and conduct of holy beings.

When sincerely praising a special being, a lot of merit is created, and with merit one is able to avert hindrances.

There is another purpose for offering praise: it enables the temporary attainment of higher status and the ultimate attainment of the peace of definite goodness, nirvana. Buddha said that even a little praise of Buddha, if it is sincere, will lead to the happiness of humans and gods and then it will become a cause of attaining nirvana.

In the sutra "Gya Che Roel Pa," Buddha said that by praising the Buddhas and Bodhisattvas a person accumulates a great deal of merit, and will thereby be able to pacify suffering and experience happiness. Similarly, by having merit, that person will progressively be able to achieve whatever is his desire. Then, having pacified harm and hindrances due to demons and evil companions, enlightenment will be attained. Buddha said this in many sutras.

The meaning in summary: prostration is made to the three jewels and all other worthy objects. This way of explaining the Bodhicharyavatara with these outlines is the same way of explaining the meaning of all great treatises.

To whom is prostration made? To the Sugatas who possess the Dharmakaya, together with their sons, and all that are worthy of making prostrations. Who is prostrating? Shantideva. How does he prostrate? Respectfully, by way of his three doors: physically, he prostrates and bows down; verbally, he utters the words, "to the Sugatas…" These words express the qualities of the objects to whom the prostrations are made. And he prostrates mentally by having a mind of utter faith.

The meaning of the words

It is possible to give a profound commentary to these words. The meaning of the word, *Sugata* itself is very profound.

In brief, Sugata [bde gshegs: gone to happiness] means: having gone to a result which is happiness through having practised a cause, a path, which is happiness.

Sugata has the connotation of consummate qualities of abandonment and realisation. For abandonment, there is the Sugata of Abandonment with three qualities, and for realisation there is the Sugata of Realisation with three qualities. In the term Sugata, "bde gshegs" expands to "bde bar gshegs pa". "Bde bar" means "to bliss" and "gshegs pa" means "gone."

The three qualities of the Sugata of Abandonment

1 The obscurations of the afflictions are abandoned in such a way that they have been extinguished A Buddha has abandoned the afflictions in such a way that they have been extinguished, has abandoned them irreversibly and, without exception, has abandoned all afflicted and non-afflicted obscurations (knowledge obscurations). These

indicate that the abandonment of a Buddha is superior to that of others and indicates the unique qualities of a Buddha. The Forders temporarily suppress manifest mental afflictions of the formless absorption of "limitless nothingness" and below. They are not able to abandon these afflictions because they do not have the antidote that can actually abandon them. Due to the power of their concentration, they are merely able to temporarily prevent arising of their afflictions of the nothingness level and below. When a Buddha abandons the afflictions, on the other hand, he or she does so in the sense of having actually extinguished them, and that abandonment is therefore much superior to the former.

2 **They have been abandoned irreversibly** - sometimes afflictions can be abandoned but come back again. Stream Enterers and Once Returners have abandoned the afflictions but they can recur when the conditions are met with. For a Buddha, the afflictions are firmly abandoned, they cannot recur.

3 **The afflicted and non-afflicted faults have all been abandoned without exception** The Foe Destroyers of the Hearer and Solitary Realiser vehicle have abandoned the afflicted obscurations, but not all faults; they have not abandoned the knowledge obscurations. Buddha has abandoned all of these without exception.

The three qualities of the Sugata of Realisation

1 **Realising thusness directly** indicates superiority over the Forders.

2 **Realising firmly** - this exalted knowledge cannot degenerate - indicates superiority over Stream Enterers and Once Returners.

3 **Realising without exception** indicates superiority over Hearer and Solitary Realiser Foe Destroyers.
Thus there is a Sugata of Abandonment and a Sugata of Realisation. We can explain the unique qualities of the Buddha in connection with the term Sugata, qualities that even Hearer and Solitary Realiser Foe Destroyers, Bodhisattvas, and others regarded as exceptional beings, do not possess. We could base an extensive explanation of this on the verse at the beginning of the "Commentary on Valid Cognition:" "Homage to the one who has become valid, who has assumed the task of benefiting sentient beings. Teacher, Sugata, Protector."

Even the word *Buddha*, "sangs rgyas," explains the qualities of abandonment and realisation, just like the word Sugata. *Sangs*, means "freed from," which refers to the fact of having become free of all afflictive and knowledge obscurations, like a person becoming free of sleep (upon waking) - with the idea of sleep having become non-existent.

Rgyas, "expanded, means Buddha's intelligence has become so expanded that there is nothing left where it can be said "Buddha does not know this." All objects of knowledge

are known by Buddha. *Sangs* explains the quality of abandonment and *rgyas* explains the quality of realisation.

Sugata refers to Buddha. There are two Sugatas, the Sugata of Abandonment and the Sugata of Realisation. This indicates two qualities, one of having abandoned that which is to be abandoned, and the other of knowing all that is to be known. These qualities are not possessed by anyone else. Only a Buddha has them.

"Endowed with the Dharmakaya" refers to the sphere that is naturally pure, is free of all adventitious stains. In general, the mind is naturally pure. It is not marred in the slightest by natural stains. If it were, the stains would have to enter the entity of mind, the mind and the stains would have to be inseparably one. But they have not entered the entity of mind because the nature of mind is clear-light.

Our minds are pure of natural stains but are obscured by adventitious stains as long as we are not Buddhas. When we become Buddhas, our minds, which are naturally pure, gain the additional feature of being free of adventitious stains. The adventitious stains are extinguished. The naturally pure mind free of adventitious stains is the Truth Body. There are two Truth Bodies - the Exalted Wisdom Truth Body and the Nature Body.

The Dharma Body has two purities: it is free of natural stains and of adventitious stains. From the very beginning it has always been free of natural stains, but there were adventitious stains which have been eliminated by meditating on the antidote, the true path.

Thus there are two Nature Bodies: the Nature Body pure of natural stains and the Nature Body pure of adventitious stains. The latter is acquired by extinguishing the adventitious stains which had obscured the mind.

True cessation is posited from the point of view of the extinction of adventitious stains. Although there are two Nature Bodies, one from the point of view of the purity of natural stains and one from the point of view of the purity of the adventitious stains, only the latter is designated *true cessation* because a true cessation is posited from the point of view of eliminating something. Because the purity of natural stains is already there, there is no "cessation of natural stains." But because there is obscuration by adventitious stains, these are to be eliminated. Therefore, true cessation is designated from the point of view of eliminating the obscuring adventitious stains on top of the purity regarding natural stains.

The Wisdom Truth Body includes all exalted knowers such as the five exalted wisdoms in the continuum of an Arya Buddha and the twenty-one uncontaminated exalted wisdoms. They also come under the category *true path*. True cessations, on the other hand, are from the point of view of the purity, or extinction, of adventitious stains of each of those exalted knowers.

The four close placements of mindfulnesses, the four correct abandonments, the four legs of miracles, the five powers, the five forces, and so on, all the thirty-seven allies of enlightenment, up to the twenty-one uncontaminated exalted wisdoms in the

continuum of an Arya Buddha, are all subsumed under the five exalted wisdoms, and these are subsumed under the exalted wisdom knowing whatever is and the exalted wisdom knowing as it is. These are all Wisdom Truth Bodies.

Every consciousness in the continuum of an Arya Buddha is the Wisdom Truth Body. Their purity of natural stains and their purity of adventitious stains are all the Nature Body. When we become Buddhas, all the consciousnesses in our continuums will become Wisdom Truth Bodies, and their purity of natural stains and their quality of adventitious stains being extinct will be Nature Bodies.

To answer the question, "Who possesses the Truth Body?" We have to discuss the Enjoyment Body and Emanation Body. The Sugata possesses the Truth Body, and this brings us to a potentially long discussion of the four bodies of a Buddha.

"The Sugata, possessor of the Truth Body" is extensively explained in the eighth chapter of *Abhisamayalamkara* and the *Pramanavartika*.

Hearer and Solitary Realiser Arhats have the first two but not the last of the three attributes of both the Sugata of Abandonment and the Sugata of Realisation. The Stream Enterers and Once Returners have the first but not the second two of the three attributes of the Sugata of Abandonment and the Sugata of Realisation. Forders do not have any of the three attributes of either.

The Truth Body is twofold: it includes the true cessations and the true paths in the continuum of the Arya Buddha, and this is how Buddha possesses the Dharma Jewel.

The Enjoyment Body The first verse says "endowed with the Dharmakaya." What is it that possesses the Dharmakaya? It is possessed by the two form bodies, the Emanation Body and the Enjoyment Body. What is the Enjoyment Body? When a sentient being ascends through the ten grounds by meditating on bodhicitta and gathering the collections, eventually there comes a time when he or she attains enlightenment.

According to the sutra system, and, specifically, the sutra system of the Bodhisattva vehicle, all sentient beings newly attain enlightenment in Akanista Heaven (Ogmin), above the seventeen levels of the form realm. It is an Arya abode where all sentient beings first manifest the Dharmakaya.

The enjoyment body is a final form body having five fixed features:

1 Its retinue consists solely of Bodhisattvas on the paths of seeing and meditation, never Bodhisattvas on the paths of accumulation or preparation. When a sentient being works through the ten grounds, enlightenment is initially attained in the entity of the Enjoyment Body. According to Tantra, however, enlightenment can be attained from this world.

2 The Dharma taught by the Enjoyment Body is only that of the Bodhisattva vehicle.

3 The Enjoyment Body exists only in Akanista Heaven.

4 The Enjoyment Body is adorned with the thirty-two signs and eighty examples, such as the crown protuberance and wheels on the soles and palms.

5 The Enjoyment Body remains until there are no more sentient beings.

The Supreme Emanation Body comes from the Enjoyment Body, which is the dominant condition. For example, when Buddha Shakyamuni came to the world it was in the form of a supreme emanation showing the the twelve deeds, first being born from his mother, and finally dying.

Not all Emanation Bodies are Supreme Emanation Bodies, a Buddha can emanate in various ways, as birds, water, fire, earth, and so on. Those are all emanations but are not Supreme Emanation Bodies because the latter have to show the the twelve deeds. Shakyamuni Buddha was the Supreme Emanation Body who taught this Wheel of Dharma. Maitreya Buddha will come as the next Supreme Emanation Body.

The Supreme Emanation Body does not only have Aryas in its retinue. Many have not attained a path at all. On the other hand, the people in Buddha's circle can only be people who have accumulated special karma in past lives. His circle of disciples are people who at least have pure karma. There are Aryas, but not exclusively Aryas, even an ordinary being, as long as his or her karma is sufficiently pure, can be a member.

When Buddha Shakyamuni taught the three Wheels of Dharma, in his circle were Aryas and ordinary beings with pure karma. Among his vast retinue, some immediately entered the path, some entered Arya paths, and others advanced to higher Arya levels just by hearing one line of Buddha's teaching. Because the ordinary beings had special karma and prayers from past lives, they had imprints enabling them to generate realisations immediately the Dharma was taught.

In whose continuum is the Truth Body? The continuum of the Sugata, and, thinking further about the Sugata, there are the Emanation and Enjoyment Bodies. Emanation and Enjoyment Bodies are Arya Buddhas. Arya Buddhas are persons, therefore the Enjoyment and Emanation Bodies are the Buddha Jewel. They are also the Sangha Jewel because the Sangha Jewel is all Arya beings, and these two are the best of Arya beings because they are Arya Buddhas. The Truth Body is the Dharma Jewel. Therefore, all three jewels, the objects of refuge of the Bodhisattva vehicle, are indicated as the object of prostration.

"As well as their Noble Sons" refers to the Arya Bodhisattvas. Arya Bodhisattvas, as well as the true paths and true cessations in their continuums, are all objects of prostration.

Bodhisattvas are referred to as "children of the Buddhas" because, just as the main cause for a sprout is a seed, for it to become a sprout there is a need for water and compost. Similarly, one becomes a Buddha primarily through meditating on bodhicitta, but that needs to be accompanied by the wisdom realising emptiness just as a seed needs water and compost to become a sprout. A Bodhisattva becomes a Buddha by meditating on bodhicitta. Later in the text, when we generate wishing and engaging bodhicitta, we

recite the words, "today I have entered the family of Buddha." This means we now have the lineage of the Buddha.

As it says, "appreciation for the supreme vehicle is the seed," the main mind wanting to attain the state of Buddha is like a seed, and it is like the father. Expertise in method is the father, and transcending wisdom is the mother. In this way, method and wisdom are connected to the father and mother. If a mother has a child with a Brahmin man, the child is of Brahmin caste. Similarly, when the wisdom realising emptiness is combined with the method for achieving the Hearer's enlightenment, the Hearer's enlightenment is achieved. If it is combined with the method for achieving the Solitary Realiser's enlightenment, that enlightenment is achieved. And if it is combined with the method for attaining the state of Buddha, that enlightenment is achieved. Therefore, the wisdom realising emptiness is like a mother.

A Bodhisattva on the path of accumulation ascends through the levels until the first of the ten Arya grounds is achieved by realising emptiness directly and the person is "born in the lineage of the Tathagatas." This means that, at that point, the Bodhisattva is *firmly* born in the family because of having realised emptiness directly. He has abandoned all the fetters of the path of seeing, and is firmly born in the lineage of Buddha.

First he was "son of Buddha" for, "today I am born in the family of Buddha" refers to the time when a person attains the Bodhisattva's path of accumulation. That person will attain the small, medium, and great paths of the path of accumulation, then the four levels of the path of preparation, heat, peak, forbearance, and highest dharma. Then, upon achieving the first ground and the path of seeing of the Bodhisattva vehicle, it is said, "this person has been born in the lineage of the Tathagatas."

Bodhisattva Bodhi, byang chhub, or awakening, means the state of Buddha that has the nature of the four bodies. "Byang" means "having purified all badness and faults", and "chhub" has the sense of having gained all qualities. That is why it is the state of Buddha possessing the nature of the four bodies. Because one aspires for that, one is called "byang chhub sems dpa," Bodhisattva.

Thus, the first line, "I prostrate to the Sugatas endowed with the Truth Body, and also their Noble Sons," indicates the refuge of the Bodhisattva vehicle, the three jewels, the explanation of which, if you know the scriptures, can be endless.

The first line indicates the three jewels of refuge of the Bodhisattva vehicle and the next line, "I prostrate to all who are worthy of veneration," refers to the refuges of the Individual vehicle, Dharma texts, statues, Arya beings of the Individual vehicle, everything and everyone worthy of prostration.

3A2 Promise to compose

3A2A Identifying the subject matter
3A2B Denying the fault of making it up
3A2C Denying redundancy
3A2D The four features of this text

Identifying the subject matter

"Here I shall explain how to engage in the vows of the Buddha's Sons, the meaning of which I have condensed in accordance with the scriptures."

Shantideva says that he is going to explain how the Sons of the Sugatas first generate bodhicitta, then train in the in the middle and end of the path and then gain their result.

"Sdom", which is translated as "vow" does not only mean vow. It can also mean a comprehensive summary giving all the important points succinctly. Explained in detail, it is very extensive, but everything is summarized. Thus Shantideva says that his brief explanation will summarize the meaning of all instructions given to Bodhisattvas, which come down to: the stage of generating bodhicitta, the stage of training in conduct, the stage of gaining the result.

Denying the fault of making it up

This is to dispel any accusation that this text is just Shantideva's opinion and is not something taught by Buddha. "I have condensed the meaning according to the sutras," indicates that Shantideva will explain things exactly as Buddha taught.

Denying redundancy

Someone might say that it is pointless for Shantideva to repeat what Buddha has already said. Here, Shantideva is saying that there is no fault in repetition and there is a purpose for him to compose this text

Buddha taught these points elaborately to various people in different places but did not teach everything at the same time. In this text, Shantideva assembles all these teachings and puts them order, summarizing what was taught at great length. Therefore his purpose is to facilitate understanding of the meaning of the scriptures.

The four features of this text

1 The subject matter
2 The purpose
3 The ultimate purpose
4 Dependence

The subject is the path of the Bodhisattva vehicle together with its results.

The purpose is to gain comprehension of the path and results through listening to and reflecting on this treatise.

The ultimate purpose is to finally attain the state of a Buddha.

Dependence The later features depend on the earlier ones, the later features cannot exist if the earlier ones do not exist. The earlier ones are the causes, and the later ones are the results. Without the subject matter, there can be no understanding of the meaning of the subject matter, and if that is not understood, there cannot be the resultant attainment of enlightenment through listening and reflecting on that.

At the outset, Shantideva promises to compose this text of ten chapters explaining how the Bodhisattva Sons of the Victors practise from the first generation of bodhicitta up to the final attainment of enlightenment and, since he is a great being, there is the benefit of him being able to complete the work. As a Bodhisattva, he does not give his word to do something which he cannot fulfil. Once a Bodhisattva has made a promise, he or she will firmly abide by that promise. Therefore, when he says at the beginning that he is going to explain and compose a text about such and such practices, this promise helps to bring the action to completion. Bodhisattvas do not make promises to compose haphazardly. They only make such a promise after having seen that it is feasible.

Buddha said that holy beings do not make many promises, but if they do make a promise they are very firm in acting out their promise. Their word is like a design etched in stone, something not easy to remove. A design drawn on water or dirt, in contrast, will disappear in a twinkling. Their promises are not like that. Therefore, when Shantideva says, "I am going to compose a text, ten chapters in nature, explaining everything a Bodhisattva needs, from the first generation of bodhicitta up to the final attainment of the result of the path," this promise has the purpose of bringing the act of composing the text to completion.

3A3 Discarding pride and the reason for joy in composing

3A3A Opposing pride
3A3B The reason for joy in composing the treatise
3A3C It is also for the sake of others of equal fortune

Opposing pride

2
There is nothing here that has not been explained before
And I have no skill in the art of rhetoric;
Therefore, lacking any intention to benefit others,
I write this to acquaint it with my mind.

By saying that he is not composing the text for the purpose of others alone, Shantideva reduces his pride. In fact, he has composed the text *only* for the sake of others, but he is saying that he has not composed it only for others but has also written it to accustom himself with these things, and to remind himself of what he has forgotten.

3
For, due to my acquaintance with what is wholesome,
The force of my faith may for a short while increase because of these (words).
If, however, these (words) are seen by others
Equal in fortune to myself, it may be meaningful for them

To further combat pride, Shantideva says there may be some minimal benefit for others with equal fortune to himself. In fact, it is composed solely for the sake of others.

"I have condensed the meaning in accordance with the scriptures," that is, according to what Buddha taught. Some may say, "If that is so, surely all you have to say can be understood through reading Buddha's scriptures, there is no purpose for composing this text."

Shantideva says he did not compose this treatise for those who would be able to understand the meaning independently through relying on the scriptures. He says, "Therefore, lacking any intention to benefit others, I write this to acquaint it with my mind." He says that there is no subject matter in this treatise that has not already been taught by Buddha. He is thus saying that there is nothing new in this text which was not taught by Buddha.

In verse 2 Shantideva says that the previous treatises have great poetical qualities, are delightfully composed, and so on, and he does not claim to have composed his text in a way that is superior to those.

"No intention to benefit others" does not mean it is not written for the sake of people other than himself at all. It means that he has not written it for those who are able to get the meaning directly through depending on the scriptures.

The reason for joy in composing the treatise

This deals with the question, "If you are not composing this treatise mainly for the sake of others, what reason do you have for being so happy about composing it?"

"I write this in order to acquaint it with my mind," means he has written this in order to familiarise his own mind, with the meaning to prevent decline of his knowledge of the scriptures and to enhance that knowledge.

The question can arise, "Shantideva says he composed the text for his own sake; if he does not understand well the subject matter of the treatise, then it is not suitable for him to compose it. If, on the other hand, he has already understood it, what does he mean about writing it to gain familiarity? It is indeed reasonable to familiarise oneself with exactly the meaning that one has understood in general, but not at all reasonable to compose a treatise with that purpose in mind."

The reply is, "There is no fault. He says this because long ago he accumulated extensive virtue and it is to prevent loss of continuity of that virtue and to enhance it. When Shantideva sees the subject matter of the treatise, naturally joy, faith, wisdom, and compassion in his continuum are enhanced, and when others see it, faith, wisdom, compassion, and so on in their continuums are also naturally enhanced.

"Will increase for a short while" implies that it will be of benefit to others. First, the faith in one's own continuum increases, and later something meaningful happens in the continuums of those similar in fortune to oneself when they see it. This shows that the treatise is for the benefit of others.

The term "re zhig," "for some time" is very important. When one sets down what one understands in a treatise and then reads it oneself, temporarily, faith, wisdom, compassion, and so on one's own continuum will increase and, later, when others of like fortune read it, it will be very meaningful for them. This is what is implied by "re zhig." It shows that the treatise is of great benefit for others.

It is also for the sake of others of equal fortune

Saying that the treatise is "to acquaint myself with the meaning," lessens pride, and then saying "If, however, these words are seen by others equal in fortune to myself, it may be meaningful for them," indicates that the text is mainly for the benefit of others.

3B An explanation of the stages of the path

3B1 Exhortation to take advantage of this life of freedom
3B2 The actual way to take advantage

Exhortation to take advantage of this life of freedom

4
Leisure and endowment are very hard to find;
And, since they accomplish what is meaningful for people,
If I do not take advantage of them now,
How will such a perfect opportunity come about again?

There are eighteen qualities to be explained here: eight freedoms and ten endowments. The freedoms are from the side of being freedom from adverse circumstances where we have no time for accomplishing liberation and omniscient mind. The endowments are from the side of having helpful conditions for accomplishing liberation and omniscient mind. So, with the former, we are to think about how we are free of eight bad conditions, and with the latter we are to think about how we have this and that good condition.

Now that we have this life with all eight freedoms and ten endowments, we should enter into Dharma, the method for attaining liberation and omniscient mind, because it is something extremely difficult to find, because its causes are extremely difficult to practise, and because it is extremely difficult to gather together all the causes. If the cause is difficult to come about, then of course it is difficult for the result to happen: this is the case with both inner and outer cause and effect.

In brief, the causes of this life having all the eight freedoms and ten endowments are difficult to find, therefore it itself is difficult to come about. So now that we have it we should be very careful.

How are the causes difficult? In general, just to be born as a human being - never mind being born with all eight freedoms and ten endowments - requires the practice of at least one form of morality. So it is difficult to create the causes to be born just as a human being. If that is the case, it must be extremely difficult to create the causes of a specialized human form possessing all eight freedoms and ten endowments, such as we have right now.

Since even the causes for being born as a mere human are difficult, there are not many human beings in comparison with animals. There are even less in comparison with pretas, and in comparison with hell beings it is as if there were no human beings.

Even in comparison with the animals that are dispersed, [as opposed to the majority, which live grouped together], like the ones which are living in lands inhabited by human beings, we can see that there are very few human beings. Just look at France: we can state its human population, but we have no way of knowing how many animals there are [especially when we consider that here the term "animal" includes insects, birds, and so on]. Even if we think just of Lavaur, we can see this point clearly.

Why it is difficult to accomplish the causes of such a special human birth with eight freedoms and ten endowments is because the basic cause is keeping pure morality, and that is very difficult. We know that from our experience. For example, there are the tantric, bodhisattva, and pratimoksha moralities, and besides that there is the morality of refraining from the ten negative actions. If we think about it we will see how difficult it is to have those moralities pure. "Pure morality" means either morality unblemished by any fault, or where any faults that are committed are cleansed through confessing and purifying, and that is difficult.

The main cause is morality. There is a scripture that says there is no other cause of higher status than morality; that does not mean there are no causes other than morality. It means that the main cause is morality.

Without pure morality, there is no hope, because of not having the fundamental cause. As an example, Buddha said that if a person has no nose or has a totally flat nose, there is no hope of them being good looking. There is no need at all for them to look in a mirror. They can already be sure that they are not beautiful.

That morality needs to be accompanied by the practice of the six perfections, which are: generosity, morality, patience, enthusiasm, stabilization, and wisdom. That is to say, morality should be helped by those in order to accomplish the result, birth as a human being.

Thirdly, these should be connected with stainless prayers. That is to say, we need also to make stainless prayers. In a very vast sense, that means prayers that are not mixed with attention to one's own welfare. Here, it means prayers that are made with the hope and wish for a good birth as a human being or god. In this context, if the prayers are made for this life to be long, to have freedom from illness, for wealth, and so on, they are stained. To be stainless, the prayers must be made for the next life onwards; they must be made with the wish for a good birth with the eight freedoms and ten endowments.

The causes of the freedoms and endowments are difficult to accomplish because the cause, pure morality, is very difficult. Also, it is difficult to accomplish because

accompanying that with the practice of the six perfections is difficult. Also, it is difficult to make stainless prayers. If we reason in this way, we should think about ourselves to see if the causes are difficult or not, and to see if we have all the causes. If we have all the causes, the causes are not difficult for us, and the result is not difficult for us - if the causes are complete, the result is not difficult. If we think about the causes one by one it should be clear to us. I cannot say if the causes are difficult for you to accomplish or not. It is from looking at our own experience and practice that we can know if they are difficult to accomplish or not.

When we think in this way about whether we now have the causes complete or not, that meditation will make us know if we have any hope of attaining such a birth in the future. Thus we have explained the first line "Leisure and endowment are very hard to find."

The next three lines indicate that, at this time, when we have this precious a human life, we should strive to use it to accomplish our temporary and ultimate aims. To know whether we have all the causes or not, those with tantric morality should know the list of root and major vows, and should know the criteria according to which it must be decided whether a fault has been committed or not; those with the bodhisattva morality should know the root and secondary vows, and for those with the pratimoksha morality, the gelongs should know the two hundred and fifty three precepts, which are included in the five groups. Then if we check if we have good morality or not we will know clearly. When it is clear to us, we can generate regret for and confess our past faults, if we have any, and try to make sure that things go well in future.

If, instead of deeply examining ourselves, we are light with ourselves, thinking, "well, things aren't so bad, it should be all right, I haven't done anything that wrong, but in future I will try to be more careful; I haven't done anything that bad, but later I will try to do better," and let our time go in distraction and laziness, and we do not in this life accomplish causes which help the attainment of the temporary and ultimate goals of higher status and definite goodness in future, then they will be very difficult to attain in future because we will not have the causes.

Here we are dealing with the difficulty of attaining the freedoms and endowments; why they are difficult to attain is because their causes are difficult to practise. That is exactly how it is put in the Graduated Path. Gyaltsab Je quotes an example from Nagarjuna's friendly letter to a king, illustrating how difficult such a birth is to find. This king was a good friend of Nagarjuna, and he said to him, "my friend, if you are not very careful now, it is very difficult to gain a human body, like this example: there is a blind turtle who bobs up to the surface of the ocean every hundred years. Floating on the ocean is a golden yoke which moves all over due to being moved by the wind. It does not stay in one place. In such conditions, it is just possible for the turtle to poke its head into the hole in the yoke."

It is just like that. A certain Je Drub.kang.pa said that in the example the golden yoke is the instructions, the doctrine of Buddha. The turtle is oneself. Being blind is oneself being perpetually blind with ignorance, not having the light of wisdom. The ocean is

samsara. For us to meet with the doctrine is just about possible. (This is like one of the ten endowments, which talks about meeting with the doctrine of the Buddha.)

The doctrine of Buddha does not remain only in this world, but disappears from it and appears in other worlds, of which there are many millions. Similarly, the golden yoke does not stay in one place but moves all over the ocean. If it were to stay in one place the turtle would have some possibility of popping its head up through the hole when it surfaces, but in fact it is blown all over the place. If, also, it were not blind, it would be able to look around to see where it should go, but it is blind and cannot do that. The example is of something which is just about impossible.

Therefore, like that, the human life with eight freedoms and ten endowments is very difficult, and so you, your majesty, should now make use of the holy Dharma, and do something which brings worthwhile results."

The master Nagarjuna also identified the ten endowments and eight states of no leisure in his Friendly Letter. Gyaltsab Je quotes him here.

We have all eighteen, which are eight that are freedoms from bad situations, and ten which are to do with having good conditions. If we think about the ten, one by one, we will see that they are very difficult [to attain]. We should be making our mind very happy by thinking, "it is so good that I was not born there, I am so happy. Now I must be very careful."

1 Freedom from being born in the hell realms

There are hot hells, whose inhabitants which experience heat, and cold hells whose inhabitants which experience cold. Both have eight levels. There are also the occasional hells and the neighboring hells, where the suffering is a little less than the suffering experienced in the sixteen.

There are four neighboring hells in each of the four main directions of the hot hells and the cold hells. If we think about how much suffering we would have to bear if we were born in any of those and for how long, we will think that our situation right now is extremely good.

These are things that we cannot see, that we do not experience with our direct perception. We have to find an ascertaining consciousness regarding them through trusting the word of Buddha. According to explanations based on belief in what Buddha said, the suffering that is experienced if we are born there is enormous and exceedingly long in duration. Thinking about that suffering we will automatically think to ourselves that it is very good that we have not been born there. If we were born there we would be oppressed by suffering, by the unbearable suffering of heat if born in the hot hells, by the unbearable suffering of cold if born in the cold hells. Being oppressed by such suffering, we would not even think of practising virtue, let alone actually practise. Besides, our mental afflictions would arise spontaneously.

2 Freedom from being born as a preta

The main suffering experienced by the pretas is that of hunger and thirst, the depth of which is inconceivable.

There are different kinds of preta, such as those having inner obscurations, outer obscurations, and others. They are all the same in the sense that their suffering is less than the suffering of the hell beings, and does not last as long, but it is nevertheless comparatively inexhaustible and lasts for an immense amount of time. And they are the same in that we can only know about their existence depending on the Buddha's teachings.

3 Freedom from being born as an animal

The general suffering of animals is that of being foolish and stupid. They are so described because they do not know what to adopt or abandon, nor do they know right from wrong. On top of that they have the suffering of big animals eating animals, of lots of small ones ganging up and eating big animals, fighting and killing each other in general, being used by human beings in many different ways, and many others. They have all sorts of different types of suffering. This, briefly, is the suffering that animals have to contend with.

Since we know from our experience about the animals existing in the realms of human beings, we can see that if we were born as animals we would never create any virtue, and that we would only do negative actions. We would not even want to do virtue.

These three are called the three evil destinies. They are so-called because having created an evil cause one goes on to an evil result.

4 Freedom from birth as a long life god

These gods are form realm gods without discernment, and are included in the fourth stabilisation. They are said to be gods with three discernments: when they are born they think, "I have been born," when they are going to die, they think, "I am going to die," and the third discernment is that, as they are dying, they know where they are going to be reborn. Apart from these three, they always remain with their minds distracted toward something pointless. If they were to meditate on compassion, emptiness, or something like that, it would be good, but they are distracted by something else. They remain with all gross discernment stopped, aimlessly distracted, and that is how their time is used up. They have no thought of practising Dharma and so they have no chance to practise Dharma.

5 Freedom from birth as a barbarian

Barbaric countries are considered quite bad. The inhabitants do not know how to practise virtue, and always do negative actions. They are countries entirely lacking the methods and teachings for practising virtue. If we were born there we would not generate a mind of virtue.

6 Freedom from birth with wrong view

Thinking, for example, that there are no good results that follow from virtue, and that harming others is not the cause for a bad result. A person with such a view has no regard for karma and its results, and therefore certainly does not practise virtue.

7 Freedom from birth at a time when Buddha has not come to the world

Here again there is no chance of practising Dharma since the teachings of Buddha are not present.

8 Freedom from birth with impaired faculties

One is unable to do anything. This refers mainly to people with something wrong mentally, not just to someone who is mute. If one has something wrong with one's mind one would not be able to understand the theory of good and evil.

Not having been born as a hell being, as a preta, as an animal, as a long life god, with wrong view, as a barbarian, at a time when there is no Buddha, or with impaired faculties; we should contemplate them one by one, thinking, "how good it is that I have not been born in this situation, nor in that," and so on. "If I had born there, I would not have been able to do anything..." We should think of each of the eight successively, and meditate on joy with each of them.

Each of the eight is a freedom in the sense of having time to practise Dharma. Even if we have been born at a time when a Buddha has come to the world and in a country where the teachings are present, and if our parents know about Dharma, if we have something wrong mentally there is little that can be done, although indeed we are human. If we have wrong view, and do not accept karma and its results, there is also little that can be done.

The Ten Endowments

These are in two groups: five good conditions that come from our own side, and five that come from the side of others. The five from the side of others are:

1 Buddha having come to the world

If we do not check up, and just think that this is a time when Buddha has come to the world, and leave it at that, it does not have much impact. In fact, the times when a

Buddha comes to the world are extremely rare. When does he come? Does he keep coming? If we contemplate and inquire that way, we will see that it is difficult to be born at a time when a Buddha has come to the world.

An aeon during which a Buddha comes into the world is called a light aeon, and an aeon during which Buddha does not come to the world is called a dark aeon. There are many tens of thousands of dark aeons for each light aeon. Light aeons are very rare.

An aeon of light is also a "great aeon," composed of eighty intermediate aeons. The first twenty, the aeon of destruction, are when the previous universe is being destroyed. The second twenty, the aeon of emptiness, are when there is nothing at all. The third, the aeon of formation, are when the new universe is developing. These sixty are like a dark aeon, because a Buddha never comes in such times. It is only during the last twenty, the aeon of abiding, when Buddhas appear, and even then only rarely.

At the beginning of the period of abiding, the first of the twenty is called the period of long decrease, during which the life span of the human beings is decreasing from an inestimably long time to eight years. Then, for the next eighteen periods, the life span increases again to inestimably long and own again to eight years. The twentieth period is called the period of long increase, and the life span increases again to inestimably long without falling again. During the period of long increase and the eighteen times when the life span is increasing, it is not possible for Buddhas to appear. Buddhas only appear when the life span is decreasing because, when the life span is increasing the beings have no regret and there is no benefit in teaching Dharma, so the Buddhas do not come. When the life span is decreasing, regret arises and therefore Buddhas come and teach Dharma.

One thousand Buddhas come in this great eon - during the twenty intermediate aeons of abiding. They do not come during the other sixty intermediate aeons. Buddha Korwajig came when the life span was eighty thousand years, Buddha Setub came when the human life span was forty thousand years, Buddha Oesung came when the life span was twenty thousand years, and Buddha Shakyamuni, the fourth Buddha, came when the life span was one hundred years. Now the life span will keep going down until it reaches eight years. Then it will keep going up until it is inestimably long. Then it will start decreasing, and during that time the Victor, Maitreya, will come. The time that will pass between the teachings of Buddha Shakyamuni becoming non-existent and the Victor, Maitreya, coming is forty-nine hundred million human years.

If we think this way we will start to see that it is really amazing ever to have been born at a time when a Buddha has come to the world. Although there are other Buddhas that will come to the universe, some come and only stay for a very short time, and do not even teach Dharma. They just benefit the sentient beings by radiating light from their bodies because there are no trainees. Among the thousand Buddhas, only Buddha Shakyamuni, Buddha Chenleg, the eleventh Buddha and who is the same as Lama Tsongkhapa, and the last Buddha, Buddha Moepa, who teach a union of sutra and tantra. The rest do not teach the doctrine of tantra.

Even though we might be born when there is the tantric doctrine, that does not necessarily mean there would be the highest tantra, Anutaratantra. Therefore, we can see that we have been born in very exceptional times. If we think about it we will find

ourselves unable to waste even a moment of it. We will see that times when Buddhas come to the universe are very rare, yet we have been born in a time when something as rare as that has happened. All the Kadampa Geshes say we should be able to think this from the depths of our hearts. They say that if we think about the freedoms and endowments we will find ourselves unable to waste even a moment in idle distraction and laziness, joking, chatting, and so on. That is what we will feel if we meditate on the freedoms and endowments. The first of the five endowments from the side of others is that Buddha has appeared in this world.

2 Having taught the holy Dharma

Buddha having appeared in this world is not much use if he does not teach the whole Dharma.

3 Those teachings have not degenerated but still remain

We are born in such a time.

4 One studies and thereby enters those teachings

5 Our mind having faith in the three baskets of teachings, appreciating them, and wanting to train in them

The five endowments from our own side are:

1 Being born as a human being

2 Having been born in a central land - a place where the teachings exist.

3 Having all faculties intact

4 Not having done extremely evil actions, such as any of the five boundless negative actions.

5 Having all that one needs

Even if we have been born as a human it is no good if we have been born in a place where there are no teachings. Even if we have, it is no good if we do not have all our faculties. Even if we do, it is no good if we have done any of the boundless negative actions, having killed our father, mother, or an Arhat, having maliciously spilled the blood of a Tathagata, or having created a rift in the sangha. Even if we have not done any of those, it is no good if we do not have any of the necessities for practising Dharma.

Therefore, we should think to ourselves, with regard to the eight adverse conditions, "it is very good, because I am free of this adverse condition, and from this one, and this one..." Then for the ten endowments, we should think, "I have this good condition, and this one, and this..." Thinking in this way, taking our time, we will see that this birth is very important, possesses everything necessary, and is free of all that has to be free from. We will see this clearly. If we do not contemplate, and just cast our mind over it superficially, we will feel we are the same as everyone else. But if we want to contemplate, there really is something to contemplate and gain clear understanding.

If we think in the way shown above, we will be meditating on the freedoms and endowments. Specifically, we will be meditating on the point called, "identifying the freedoms and endowments," which involves understanding just what the freedoms and endowments are.

Identifying the freedoms and endowments means ascertaining the eight freedoms and ten endowments one by one. Thinking, "these are the freedoms, these are the endowments," understanding by reading our notes and so on. By reading books we will know what they are, but we should not leave it at that. We should understand what they are, then ascertain them again and again.

When we have thought about the freedoms and endowments and have identified them well, we will know that they are very important, and that based on them there are some amazing goals one can attain.

This birth, as a subject, is preceded by good causes which are difficult to practise, because of being a desirable result which is difficult to find.

Similarly, the body of an animal is preceded by bad causes because of being an undesirable result. Desirable and undesirable results are preceded respectively by good and bad causes. That is how the theory of karma goes.

When meditating on the freedoms and endowments we should think about how we have these qualities and how difficult it is to have them. A Buddha coming into the world is so rare. This is analytical meditation. We should think, "I have this freedom, difficult to gain, and I have that endowment, so difficult to acquire," going over them one by one. If, through this meditation, we start to feel exceptionally happy, like a poor person being overjoyed at finding a priceless jewel, we will have gained the experience of meditating on this point. To gain strong determination to make these freedoms and endowments worthwhile, we first have to identify them correctly.

The **great value of the freedoms and endowments** is shown by the line, "since they accomplish what is meaningful for a person."

A life with the eighteen qualities is of great value because many meaningful things can be accomplished with it. The best is that we can attain enlightenment in one life. If we are not able to do that, at least we can make sure we will attain enlightenment within seven or, at most, sixteen lives.

If we train in love, compassion, and bodhicitta, with this basis we can generate bodhicitta in our continuum.

If we are not able to attain enlightenment for the sake of all living beings, we can make sure we do not have to experience suffering by attaining liberation from cyclic existence.

At least, if we cannot attain the above goals, we should definitely make sure that we do not have to go to the three lower realms in our next life.

If we are not able to prevent going to the three lower realms in our next life, Shantideva says that once we have gone there it will be unbelievably difficult for us to gain another birth with the eighteen qualities. It will be almost impossible. Therefore, if we are unable to use this basis we have now to prevent going to the lower realms in future lives, it will be as if the whole of our plans for future lives have been wrecked. At least we can ensure that we do not go to the lower realms in our future life, and are able to gain another life with all eight freedoms and ten endowments. By training in Buddha's teachings in this life and leaving special imprints of love, compassion, and bodhicitta, we will definitely be able to achieve greater goals in future lives.

If, after this life, we gain another good life of higher status possessing the eighteen qualities, then another, and so on, one after the other, then in each of those future births we will be able to carry on with the work that we started in the life before. Assuming that with this basis we do not manage to bring our meditations to completion, if we can nevertheless set ourselves up with a series of future lives like that then in each life we will be able to carry on where we left off and ultimately bring our meditation to completion.

As it is said, "definite goodness happens through a succession of births of high status." Even if we are unable to gain the definite goodness of liberation or enlightenment in this life, we can still attain it through a long series of good births of high status.

Right now we have freedom of choice, physically, verbally, and mentally. We have the freedom to do whatever we like. True, we are not totally free of difficulties and problems. It is not as if we do not have any problems, but we do not have any problems preventing us from thinking or doing any virtuous practice at all. We are not oppressed by some great adverse circumstance which takes our freedom away.

If we go to the lower realms, things will be very different. This is something we can see even if we do not consider the hell and preta realms, which we do not directly experience. Even if we only look at the animals that live scattered about and which are visible to us, we will see that they do not have any freedom at all, physically, verbally, or mentally, to practise virtue, and they engage in negative karma instinctively.

We already have a vast quantity of evils, beyond counting, which we have accumulated in the past, like the treasury of a great kingdom in which there are so many of each type of precious object. On top of that, if we are born as an animal we will only do negative actions, and never do virtuous actions. So, we will be adding more evil to the vast quantity that we have already accumulated before. In this way we will be almost without hope of ever taking a good birth. This should be clear to our minds.

If we think in this way, we will see that if we are born in the lower realms, not having been able to use this opportunity that we have right now to prevent ourselves from

taking birth in the lower realms, later on, when we are born in a situation where we have no choice at all, it will be extremely difficult for us to make good. We will not be able to and once we have gone to the lower realms it is exceedingly difficult to do anything about getting back up again.

Actually, a great deal of people in Tibet attained union in one life and in one body. So many that we talk of "the rosary of jewels of those who attained union." Among those, the most famous was Milarepa. If we are to find courage in our present situation, we should consider his case, for he attained enlightenment in one life and in one body with a physical basis no better than our own. That is to say, he had a basis just like our own; it was not better than our own. Therefore if we use this basis it is not impossible for us.

Lama Tsongkhapa says that this birth of freedom is better than a wish-fulfilling jewel. Milarepa and the King of Nagas are stated as an example of how it is better. The King of Nagas has many jewels to wear on his crown and throat, but remains an animal, unable to become free of it. Milarepa did not even have a handful of parched barley but still attained enlightenment in one life and with one body. Therefore, Lama Tsong Khapa says that our basis is superior to a wish-fulfilling jewel. He says in the Short Graduated Path that this basis having freedom, superior to a wish-fulfilling jewel, is found only this once.

Because this basis we have found, superior to a wish-fulfilling jewel, is only found this one time, we should not use it as a receptacle of evil. If we have a golden urn studded with priceless jewels, there is much we can do with it. If, instead, we misuse it as a spittoon or for throwing other such filth into, we are quite foolish. Similarly, we have a good basis right now, and if we use it as a container for evil, it is very poor, much more pathetic than using a golden container adorned with eighteen jewels for putting filth in. It is much more foolish than that. Now that we have found such a good basis, and we know we have, for we understand clearly that we have all the eighteen qualities, if it the same time we are not careful, we are the most foolish of fools, and we are our own worse enemy.

Each day of this basis is very valuable. Each moment, even, is most valuable. It is just a question of thinking the right way in order to make each moment count. If we contemplate upon virtue which is concordant with a part of merit, even in each moment we can create the power and special imprints that will save us from forced birth in the lower realms in future lives, and enabling us to attain higher status. That is what we will be able to do if we engage in the practice of abandoning evil and accomplishing virtue in order not to do be born in the lower realms in future lives and to take birth of higher status.

On the other hand, even if for only a moment we contemplate on the virtuous root which is concordant with a part of liberation, we will have the potential and special imprints enabling us to leave cyclic existence and attain liberation. (Virtue that is concordant with a part of liberation means abandoning evil and accomplishing virtue with the intention of leaving samsara and attaining nirvana.)

If, for a moment, we contemplate the abandoning of evil and practising of virtue motivated by love and compassion, we will have the potential and special imprints for attaining great enlightenment.

Therefore, not only is this life of freedoms and endowments very valuable each day, it is even very valuable each moment.

If we think in this way about how these freedoms and endowments are very valuable, thinking over what Buddha said about it, and the various other scriptural quotes and lines of reasoning, and so on, and familiarise ourselves with it in this way, later we will find ourselves unable to waste even a moment in meaningless actions of distraction and laziness. When we do anything meaningless, we will feel a great sense of loss at having done anything meaningless, and about the waste. At that point we will have the experience and result of meditating on the great value of the freedoms and endowments.

We need to be like the great Kadampa Lama, the great Yogi, Palden Gonpawa, whose thigh was pierced by the branch of a tree and could not find time to treat it because he felt more disposed to carrying on meditating.

We already talked previously about the difficulty of attaining these freedoms and endowments. If we think about how it is difficult to attain by way of entity, Buddha himself said in the Vinaya teachings that the number of people taking birth in the lower realms from the upper realms and lower realms is like all the particles of earth in the universe, whereas the number taking birth in the upper realms from the upper realms and lower realms is like the amount of particles of dust under the tip of Buddha's finger nail. We might have quite a lot of dirt under our finger nails but for a Buddha it is more or less impossible for there to be any dust under his finger nail.

That is how the eight freedoms and ten endowments are difficult to find by way of entity and in terms of numbers.

As for the latter, furthermore, Geshe Potowa said that births in the lower realms are like the blades of grass growing outside in people's gardens, on mountains, fields, and so on, and births in the upper realms are like the grass growing on people's roofs, where it is impossible for a lot to grow, where only a little can possibly grow.

When we gain experience in our contemplation on the difficulty of attaining the freedoms and endowments, such that the thought of wasting it makes us feel a sense of loss like losing a very precious jewel, because of thinking that although we have such a life now it will be impossible to find another one in future, we can say that the meditation has truly left its impression on us.

The basis we need in order to gain higher status or definite goodness is the basis which we have now, having all the freedoms and endowments. If we now allow our time to pass in samsaric pleasures such as sleeping, talking, eating, playing around, going to movies and the like, it is a great loss, and we are allowing far greater happiness than these, the happiness of liberation and enlightenment, to slip through our hands, all due to being tricked by these trifling happinesses. Not only that, but in our future life, the life after that, and so on, we will have the limitless and endless suffering of being born in the lower realms, because of not having created the causes for things to go well in future lives, which again was because of our attachment to those petty forms of happiness.

Therefore it is a great loss if all our time goes into food, drink, clothing, watching shows, and so on, which are only for the sake of this life. Of course we cannot live entirely without those kinds of things, but if all of our time is used for them it is a great loss. As much as possible, we should let go of and give up the slight happiness of this life in order to find great happiness, and in order to avoid the suffering of the lower realms. Even if we are not able to give up all attachment to them, to distracting activities, to food, drink, clothing, watching shows, and so on, we should at least cut down on them as much as possible. That is what Lama Tsong Khapa used to say.

When we are explaining this good basis which has eight freedoms and ten endowments, we should know that in order to attain liberation and omniscient mind we need two bases: a bodily basis and a mind basis, and that here we are explaining the physical basis.

3B2 The actual way to take advantage

3B2A General presentation
3B2B Detailed explanation

General presentation

Meditating on the practices of the persons of small and middling ambitions is a branch of the practice of the person of great ambition. It explains the stages of the path to enlightenment here: first, train in the attitudes of the persons of small and middling ambitions, then generate bodhicitta, then train in the practices of the six perfections. Finally, attain enlightenment.

Furthermore, when generating bodhicitta, it is vital to first know the benefits of bodhicitta because, depending on that, we will be happy about bodhicitta, we will have faith in it, and delight in it. This first chapter explains the benefits of bodhicitta.

If we are going to invite the president of the republic into our house, first we must make our house clean. Similarly, in order to think, "if only I could attain enlightenment for the sake of all living beings," we have to cleanse our mental continuum. Therefore, the second chapter explains confessing, or cleansing negativities.

Not only does our house have to be clean if we are to invite the president home, but we also need to have the requisites such as food, drink, and offerings, to some extent. Similarly, to generate bodhicitta in our continuum we need to gather the collections, which are the concordant conditions. Gathering the collections is explained in the third chapter.

Once we have generated bodhicitta, we have to be careful to prevent all the virtues of bodhicitta from degenerating. That means we need conscientiousness of our three doors. The fourth chapter explains how to be conscientious.

We need to prevent the degeneration of our mind generation trainings, and therefore train in morality by way of keeping them with mindfulness and introspection. It is by way of mindfulness and introspection that morality is to be kept. The fifth chapter explains how to train in and keep morality.

Furthermore, patience, enthusiasm, concentration, which is keeping the mind firmly on its focal object, and wisdom, which performs specific analysis, are also needed. The sixth, seventh, eighth, and ninth, chapters explain those one by one.

The way to train in generosity is explained in the tenth chapter, the chapter of dedication, where it is explained how to give away one's body, wealth, and root of virtue to others.

Once we have generated bodhicitta, we have to train in the six perfections, the Bodhisattva practices, and the text explains all those. Generosity is explained at the end.

The way of attaining Buddhahood as a result of having trained in the six perfections is explained in the ninth chapter.

There is an explanation of how the "jang chub sem chog..," bodhicitta prayer that we are recite teaches the essential meaning of the ten chapters of the Bodhicharyavatara. The first three chapters are the method for producing the mind of enlightenment, bodhicitta, where it has not been produced. The fourth, fifth, and sixth chapters are the method for preventing our bodhicitta from degenerating once we have generated it. The seventh, eighth, and ninth chapters are the method for making sure that not only it does not degenerate but keeps developing. The way of dedicating the root of virtue of bodhicitta which has not been generated being generated, of it not degenerating where it has been generated, and of continually developing it where it has not degenerated, is explained in the tenth chapter. Mostly we are following the commentary of the Omniscient Gyaltsab, but this explanation is still correct.

Detailed explanation

3B2B1 Reflecting on the benefits of meditating on bodhicitta
3B2B2 Training in conduct once the two bodhicittas are generated

Reflecting on the benefits of meditating on bodhicitta

3B2B1A Explaining the make-up of the chapter
3B2B1B The title of the chapter

Explaining the make-up of the chapter

3B2B1A1 Advice that it is suitable to give up evil and accomplish virtue
3B2B1A2 Extensive contemplation of the benefits of bodhicitta

Advice that it is suitable to give up evil and accomplish virtue

5
Just as a flash of lightning on a dark, cloudy night
For an instant brightly illuminates al,
Likewise in this world, through the might of Buddha
A wholesome thought rarely occurs

6
Hence virtue is perpetually feeble,
The great strength of evil being extremely intense,
And except for a fully awakening mind
By what other virtue will it be overcome?

This outline includes the fifth verse and the first two lines of the sixth. Virtue in our continuums is weak and evil is powerful. Therefore, we definitely need to exert ourselves in the antidote to evil because, just as during a dark night when the sky is black with clouds and a brief flash of lightning enables us to momentarily see things vividly, due to the power of Buddha we worldly beings briefly think, "I am going to practise virtue." We do not always think like this. Usually we are without the idea of practising virtue because we are obscured by the darkness of ignorance.

The thought to practise virtue only happens rarely, and when it does it does not last for long. Because it does not frequently arise, our virtue is perpetually weak. The evil which forces us to take birth in the lower realms is like the thick darkness of the night, when the sky is filled with clouds. It is very powerful. Thus we are always doing evil, creating the causes for being born in the lower realms.

Darkness is most difficult to overcome. Why? Because it almost always remains dark. The darkness is likened to the evil non-virtue which causes birth in the lower realms. When lightning flashes, the outer objects can be seen vividly for but a brief moment, which is like the idea of doing virtue, which is generated for only a very short time. That is how we connect the example to the point being illustrated.

Therefore our virtue is weak. Even though it is only generated for a brief moment, it would be all right if it were being produced again and again, but it is not. It only occurs once in a while. Not always. That is to say, it occurs now and then for a short while. Mostly we remain in the state of creating black non-virtuous karma. Therefore our non-virtue is very strong, difficult to overcome, and fearful.

Since our evil is so powerful, destroying it requires the bodhicitta that is explained below. Without that we will not be able to eliminate our evil.

Thus, these six lines explain the mind basis for generating bodhicitta, within the two, the physical, or bodily, basis and the mind basis.

The physical basis is the good basis having all eight freedoms and endowments. Lama Tsong Khapa says in his short Lam Rim that such a physical basis is necessary in order to accomplish the best of paths. That until such a basis is gained, it is not possible to make powerful progress along the path. He therefore urges us to train in all the causes of such a birth. He says, finally: "I, a yogi, practised in that way. You, who want liberation, should practise likewise."

A mind basis is also necessary for the development of bodhicitta. The mind basis has to be a mind of virtue. Specifically, the actual mind basis that is needed is the exceptional resolve. If merely a virtuous mind basis is difficult to produce, what need to mention that the exceptional resolve is very difficult to produce?

Extensive contemplation of the benefits of bodhicitta

3B2B1A2A Explaining the benefits of bodhicitta
3B2B1A2B Identifying bodhicitta
3B2B1A2C Reason for the benefits
3B2B1A2D Praising the person who meditates on bodhicitta

Explaining the benefits of bodhicitta

3B2B1A2A1 Bodhicitta can destroy all evil and accomplish all virtue
3B2B1A2A2 Acquiring a special name and meaning
3B2B1A2A3 Examples for how there are such benefits

Bodhicitta can destroy all evil and accomplish all virtue

3B2B1A2A1A Bodhicitta destroys all evil
3b2B1A2A1B Bodhicitta is able to accomplish supreme happiness
3B2B1A2A1C Bodhicitta is able to achieve all aims

It destroys all evil

We have explained that having all eight freedoms and ten endowments is very difficult to find. Also, we said that a virtuous mind is very difficult to find, virtue rarely appears in our continuum. Also, there are very few rebirth bases with this freedom. Mostly we remain in abodes of rebirth without leisure. We do not often have a base with all eight freedoms and ten endowments, this is rare. Similarly, since we are mostly in the lower realms, our mind is mostly non-virtuous; only a little virtue comes to our mind, for only a very brief time, and when it comes it is always feeble and unstable, like shapes being illuminated by a flash of lightning. On the other hand, our minds of non-virtue are very strong, like the pitch-dark of the middle of the night.

In brief, because of its frequency, our non-virtuous mind is very strong. Virtuous minds occur only momentarily, and when they do they are always feeble. What can destroy our powerful non-virtuous mind? Meditating on bodhicitta.

In verse six, "The great strength of evil being extremely intense" means that our evil is very strong, and it is as if its ripening result cannot be finished. This refers to such actions as the ten non-virtues. When we do these, our mind is non-virtuous. When we destroy non-virtue by meditating on bodhicitta, we destroy our non-virtuous mind.

We definitely have to exert ourselves in meditating on the two bodhicittas, the aspiring and engaging minds because unending evils which are the causes of the hell realms and so on can thereby be destroyed. Meditating on bodhicitta will overcome the non-virtuous cause of the hells and so on. Other virtues cannot overcome such heavy non-virtue.

Meditating on bodhicitta here refers to conventional bodhicitta, not ultimate bodhicitta. Ultimate bodhicitta is a direct realization of emptiness, and that is only

attained when you attain the path of seeing when you are practising the Bodhisattva vehicle - when you attain the first ground. Yet it is not impossible for any of us ordinary beings who have not attained the path of accumulation or preparation to generate bodhicitta in our continuum.

If we think about and meditate on conventional bodhicitta, the previously accumulated causes for being born in the lower realms will be purified, and in future we will accumulate less causes and eventually we will stop accumulating them altogether. As Buddha said in the sutra "Dongbu Koe Pa," when a cat looks at a mouse, the mouse cannot stand the splendour of the cat and runs off in fear." It is like that with evil in the face of bodhicitta. The cat is connected to bodhicitta as example and point illustrated. Those two are to be thought of as the same. The mouse is connected to karma and the mental afflictions as example and point illustrated. When we think of bodhicitta our karma and afflictions cannot stand it.

When we confess our evil, refuge and mind generation are posited for the power of reliance. Thus, bodhicitta is included in the power of reliance and is the main thing that purifies evil.

Maitreya explains that as soon as we have generated bodhicitta in our continuum, our mind restrains from faults, it does not go in their direction. Why? Because when we meditate on bodhicitta we see all other beings as like ourselves, and have to cherish them like we cherish ourselves. When we cherish other sentient beings like that, our mind does not go in the direction of ill will and harmful actions to them because we are working with the aim of benefiting all sentient beings and bringing them happiness.

It is said that by meditating on bodhicitta, powerful evils are definitely purified. We have said that previously accumulated negative actions are purified and that the continuity of future evil is severed, and we should now see the reasons for that.

When we meditate on bodhicitta we cherish all sentient beings like we cherish ourselves. Motivated by the wish to accomplish the happiness of all sentient beings and what benefits them, we work hard at the path that attains enlightenment, at practising virtue to achieve that goal. Buddha taught this in the Jataka Stories, and Maitreya explains it also in his Sutralankara.

We say that meditating on bodhicitta overcomes all powerful evils, but does the wisdom realizing emptiness not cut the root of evil? Does it not realize the non-existence of the conceived object of true-grasping and thereby destroy true-grasping? It is in fact the wisdom realizing emptiness which destroys true-grasping through acting as its actual antidote. Bodhicitta cannot harm true-grasping, as it is said, "...because bodhicitta and so on are not contradictory with ignorance." Love, compassion, and bodhicitta, do not have a directly contradictory way of holding their object relative to true-grasping ignorance, and so cannot harm it; this is what we learn in the Mind Training teachings.

Bodhicitta does not have a directly contradictory way of apprehending relative to true-grasping. And bodhicitta certainly cannot realise the non-existence of the conceived object of true-grasping. But bodhicitta is the main cause for attaining enlightenment. It is the seed: just like a seed is the main cause for forming a tree, the main cause for forming a Buddha is bodhicitta.

Moreover, the wisdom realizing emptiness does not completely destroy true-grasping immediately, nor without the special method of bodhicitta.

There is no fixed order for generating bodhicitta and the wisdom realizing emptiness. There are two possibilities: some people generate the wisdom realizing emptiness then bodhicitta, and others do it the other way around.

When a person first generates the realization of emptiness and then bodhicitta, they understand that true-grasping is a wrong consciousness, that there is nothing existing in the way that true-grasping holds, and that it is a false mind. But they have not completely abandoned true grasping, they have not made it totally non-existent in their continuum.

To abandon true-grasping, they must continually familiarize their mind with that realization, and gradually they will pass through the small, middling, and great paths of the path of accumulation, then the heat, peak, forbearance, and highest dharma levels of the path of preparation, then the sixteen uninterrupted and liberated paths of the path of seeing, then the eight grounds. Through gradual familiarization, true-grasping is made non existent, and that is only through being held by the special method of bodhicitta.

True-grasping is abandoned by continual familiarization with the realization of emptiness supported by the special method of bodhicitta until intellectually formed true-grasping, acquired through mistaken reasoning, is abandoned on the path of seeing, and innate true-grasping is abandoned on the path of meditation during the first seven grounds. It is not immediately abandoned, like the darkness being eliminated as soon as a light appears. Abandoning true-grasping is a gradual process.

The wisdom realizing emptiness cannot go alone onto the path of accumulation and onwards without the support of bodhicitta produced in our continuum because the door of entry into the Bodhisattva vehicle is the mind generation of the Bodhisattva vehicle.

When we destroy true-grasping through familiarizing ourselves with the mind realizing emptiness, it has to be done with the support of bodhicitta. Therefore bodhicitta is the root of the attainment of enlightenment. Also, familiarization with the wisdom realizing emptiness, which realizes the non-existence of the conceived object of true-grasping, cannot take us on to high Bodhisattva grounds without bodhicitta. Bodhicitta is the main cause for attaining enlightenment, and therefore it is the main cause which makes all faults non-existent, the greatest of which is non-virtue, therefore it is the main cause which makes the evil of our non-virtue non-existent.

Bodhicitta is able to accomplish supreme happiness

7
All Buddhas, who have contemplated for many aeons,
Have seen it to be beneficial;
For, by it, the limitless masses of beings
Will quickly attain the supreme state of bliss.

For countless aeons the Buddhas have thoroughly investigated what would be the most helpful thing for sentient beings, and have found it to be bodhicitta. This is because, at the temporal level, bodhicitta is the main cause for attaining a succession of births of high status and, depending upon that, ultimately, bodhicitta is the main cause for attaining enlightenment.

Depending on meditation on bodhicitta, ultimately all sentient beings are able to attain peerless enlightenment, the highest form of happiness. The Buddhas saw that by meditating on and accustoming oneself to bodhicitta, ultimately one can find the supreme happiness of peerless enlightenment without needing to resort to severe ascetic practices such as setting fire to one's body, laying on thorns, and practices such as continually washing oneself in the River Ganges in order to purify one's evil, like certain Tirthikas do.

Bodhicitta enables us to achieve all aims

Bodhicitta eliminates our suffering and accomplishes our happiness, thus fulfilling all our hopes and wishes.

8
Those who wish to destroy the many sorrows of (their)
conditioned existence,
Those who wish (all beings) to experience a multitude
of joys,
And those who wish to experience much happiness,
Should never forsake the Awakening Mind.

"Those who wish to destroy the many sorrows of (their) conditioned existence" refers to the wish to eliminate the innumerable sufferings of cyclic existence from one's continuum. This wish comes from training in the attitude of the being of middling scope.

"Those who wish (all beings) to experience a multitude of joys," refers to the desire to eliminate all the discomfort, unhappiness, problems, and suffering in the continuums of all sentient beings, who are the same as ourselves. This wish comes from training in the path of the being of great scope.

"And those who wish to experience much happiness," refers to those who want to experience the many happinesses of high status and definite goodness, those of small and those of middling scope.

Whether we want to destroy the hundreds of sufferings of cyclic existence, or whether we want to eliminate the unhappiness of sentient beings, or whether we want to experience the many happinesses of high status and definite goodness, there is no more outstanding method than bodhicitta. This line indicates that even if a person is training on the path of the being of middling scope, who wants the happiness definite goodness

that comes after a long series of good births, the best method is bodhicitta. Whatever we want, the supreme method for attaining it is bodhicitta. Therefore we should familiarize ourselves with bodhicitta and not give it up, thus we "Should never forsake the Awakening Mind."

If we generate the mind wanting to attain enlightenment and keep it without allowing it to degenerate, whether we wish for a succession of births of high status as a human being or a god, we will be able to make that wish come true; whether we wish to eliminate the many hundreds of sufferings of cyclic existence, that wish can come true; whether we wish to free all sentient beings from suffering and place them in happiness, that wish can come true. Whichever of the three we wish for we will be able to achieve if we generate bodhicitta and keep it from degenerating.

We may wonder: "to achieve a succession of high status births as human beings and gods in our future lives, do we need bodhicitta?" No!

"If we want to destroy the many hundreds of sufferings of cyclic existence, do we need bodhicitta?" No!

So what about what it says here? Is it not necessary? For example, to gain higher status, three causes are sufficient, keeping the morality of abandoning the ten non-virtues, supported by practise of the six perfections in conjunction with stainless prayers.

Similarly, by meditating on the wisdom realizing emptiness we can attain liberation and abandon cyclic existence, so what is it saying here? It is saying that if we generate bodhicitta, the mind wanting to attain enlightenment for the sake of all sentient beings, if we continually accustom ourselves to it without letting it degenerate, we will be able to get whatever we want. If it is a good basis of high status in our future life that we want, we will be able to get it. If we want to destroy the many hundreds of sufferings of cyclic existence, we can. If we want to relieve the suffering of the many sentient beings and place them in happiness, we will be able to accomplish that.

It is not saying that if we do not have bodhicitta we will not be able to accomplish any of these. It is like saying to someone, "if you drink this delicious cup of tea you will be able to dispel your thirst." We are not telling them that they absolutely have to drink tea to dispel their thirst, they could just as well drink coffee or fruit juice.

With bodhicitta we will be able to fulfil all our hopes and wishes. Even better, by meditating on bodhicitta, we will be able to become a Buddha. This is something that we should contemplate well and be clear about it, otherwise we will become confused.

Buddha said in the sutras, "Bhikshus, do not give up bodhicitta even if it comes down to your lives." Once we have the mind wanting to attain enlightenment, we should not give it up even at the cost of our life.

Acquiring a special name and meaning

Once we have generated bodhicitta in our continuum, we receive a special title and meaning.

9
The moment an Awakening Mind arises
In those fettered and weak in the goal of cyclic existence,
They will be named "Child of the Sugatas,"
And will be revered by both humans and worldly gods.

We should strive to generate bodhicitta because upon generating wishing and engaging bodhicitta we will receive the title Child of the Victor. When taking the Bodhisattva vows, on the third repetition we attain the vows in our continuum and then we recite, "from now on, having been born into the lineage of Buddha, I am a child of Buddha, from now on I shall act as all Bodhisattvas have done."

It is not correct to think "Others may be called Child of the Sugatas, but that could never happen to me even if I did generate the mind wanting to attain enlightenment for the sake of all beings." This verse says that it will come to pass that even the pitiful beings confined in the prison of cyclic existence will be called "Bodhisattva, Child of the Victors," once they have generated bodhicitta in their continuum. That means people like ourselves; we are pitiful beings, because we are always chained to cyclic existence by karma and the mental afflictions. We can say, in comparison with animals, that we are not pitiful, but in general we are because we are in the prison of cyclic existence and because we are bound by karma and mental afflictions. Even if bodhicitta is generated in the continuum of an animal, it is called Bodhisattva, Child of the Victor. Therefore we should not think that it will work for other exceptional people but not for people like ourselves.

The special meaning that is acquired is that, upon our generating bodhicitta, it becomes entirely appropriate for the gods and humans of the universe to prostrate to us, to make offerings to us, to venerate us, serve us, and so on.

In many contexts the phrase "when bodhicitta is first developed" refers to ultimate bodhicitta, but not here. Just as a small diamond outshines other precious substances such as gold and silver in that they are of comparatively little value, the great value of generating wishing bodhicitta, the mind wishing to attain enlightenment for the sake of all living beings, in our continuum, even though we are not able to train in the Bodhisattva conduct of the six perfections, is hundreds and thousands of times superior to the virtues of the Hearer and Solitary Realizers.

Examples of such benefits

1 The inferior becomes supreme
2 Difficult to find and of great value
3 Results that are unending and increasing
4 Able to protect from great fear
5 Destroying evil without difficulties
6 The way the benefits are taught in the sutras

The inferior becomes supreme

10
It is like the supreme gold-making elixir
For it transforms the unclean body we have taken
Into the priceless jewel of a Buddha Form
Therefore, firmly seize this Awakening Mind

We should definitely reflect on bodhicitta and maintain it without allowing it to degenerate. A kilo of gold-transforming liquid can transform a thousand kilos of iron into gold. In other words, it can cause the degeneration of that amount of iron. But a thousand kilos of iron cannot destroy that kilo of gold-transforming liquid.

Similarly, since our body arises through depending on unclean causes, the sperm and egg of our mother and father, and the food and drink we consume, it has the thirty-two unclean substances. It is unclean by nature. Still, if the mind based on this body has bodhicitta, and if we continue to meditate on that, our body and mind can become the priceless jewel of a Victor's Body, the nature of the Four Bodies of Buddha.

Difficult to find and of great value

11
Since the limitless mind of the Sole Guide of the world
Has upon thorough investigation seen its preciousness,
All beings wishing to be free from worldly abodes
Should firmly take hold of this precious Awakening Mind

The abodes of cyclic existence in which migrators circle are the six realms of migrators. Those who want to be free of all suffering and troubles of those six realms should generate bodhicitta, that is like a wish-fulfilling jewel, and keep it firm, without letting it degenerate.

Why is it necessary to generate bodhicitta and keep it without allowing it to degenerate? When merchants go in quest of jewels in the ocean, they go in the company of a skilful navigator, a person who has already been to take jewels from the ocean. That is what is meant by Sole Guide." Just as a skilful navigator can lead merchants to a jewel island, Buddha, the incomparable navigator for migrators, who has limitless intelligence, examines what is the best means for all sentient beings of the six realms to attain enlightenment. And he sees quite clearly that it is bodhicitta. He knows that bodhicitta is the best method for eliminating the suffering of the migrating sentient beings and leading them to the ground of omniscient mind.

We have said that a skilled navigator can guide merchants desiring jewels and wanting to travel the ocean in order to obtain them to a place where there are jewels. Similarly, bodhicitta can lead us to the ground of Buddha, having destroyed the suffering of existence and peace, if we that is what we want, just like being lead by a

skilled navigator, if we first generate it in our continuum, then familiarize ourselves with it.

Bodhicitta is of great value from the point of view of being rare and beneficial. Of course bodhicitta cannot be bought, but jewels are rare, very useful, and of great value, and similarly bodhicitta is rare, very valuable, and very useful. A jewel can dispel the hardships of poverty, and similarly bodhicitta can free us from the fears of existence and peace if we can generate it in our continuum and practise it.

This is an example of being difficult to find and very valuable. It does, in fact, require a little thought. What is difficult to find and of great value? Certainly, jewels are. Similarly, bodhicitta is difficult to generate in our continuum but of great benefit if we do. We can see that much, but understanding that alone does not mean we have got the whole point. That much is indeed true, but the main point is that the skilful navigator, a person who knows the route, can guide merchants who wish for jewels to a place where jewels are to be found. Similarly, all we who do not want the suffering of cyclic existence or of peace, who want to calm that suffering, and to be free of it, should generate bodhicitta in our continuum, and familiarize ourselves with it. That way we will arrive at the ground of Buddha, free of all the fears of peace and existence.

When Buddha, who is equipped with boundless wisdom, the sole navigator of the migrators, looks into what is the finest method for the sentient beings to be free of every single fear of peace and existence, he sees that it is bodhicitta.

The basic point being made here is that those who want to attain the state of Buddha should definitely generate bodhicitta in their continuums and keep meditating on it and accustoming themselves to it.

Results that are unending and increasing

12
All other virtues are like the plantain tree
For after bearing fruit they simply perish.
But the perennial tree of the Awakening Mind
Unceasingly bears fruit and thereby flourishes without
end.

If we generate bodhicitta in our continuums and familiarize ourselves with it, its results will continue to increase without ending. If we do not want our virtues to end and want their entities to keep increasing, we must meditate on bodhicitta. Other virtues which are not sustained by bodhicitta finish once their results have been produced. Once a banana tree has produced fruit it does not have the potential to produce fruit any more. A banana tree produces fruit then you have to cut away this year's growth and new trunks grow and yield next year's fruit. The point is that when a banana tree had produced its fruit once then it does not produce fruit again. It is like that with any virtue not sustained by bodhicitta. For example, if it is the virtue for attaining the result of the Hearer and Solitary Realizer Foe Destroyer, once that result has been attained, that virtue will not act as the cause for some other result. Similarly, if it is a virtue for

attaining higher status birth as a human being or as a god, once its result has matured, no other result will ripen from it. Its potential is exactly that. Virtue sustained by bodhicitta, on the other hand, is such that no matter how many results it produces, the result will not come to an end.

The results of meditating on compassion and bodhicitta are the five paths and ten grounds, culminating in becoming Buddha. Once Buddhahood has been attained, they act as the causes for the results of the Wheel of Dharma being turned, benefiting others, emanating in various ways for those to be subdued, and so on. Therefore they do not end.

Whether it is a worldly or an unworldly virtue, if it is not sustained by bodhicitta, once its result has ripened the virtue ends, its potential becomes non-existent. If it is sustained by bodhicitta it is the cause for the attainment of Buddhahood in the end, and it is the cause afterwards of turning the Wheel of Dharma, and it is for that reason that a virtue sustained by bodhicitta knows no end.

In some sutras, the example for virtues sustained by bodhicitta being without end is a drop of water fallen into the ocean not ending until the ocean dries up. They say a virtuous root which is sustained by bodhicitta does not only not end until enlightenment is attained, but will become even greater, not less, once one has attained enlightenment.

Other sutras give this as an example for dedicated virtue being unending. No matter how much we experience the results of virtue sustained by dedication to complete enlightenment, they do not come to an end. Also, the virtuous root that is sustained by bodhicitta has no end no matter how much [its results] are used. Some sutras use it as an example for the one, some for the other; it is an example for both.

The virtuous root sustained by bodhicitta brings the result of Buddhahood ultimately, and for the time being it produces a series of good bases of high status, where one familiarizes oneself with the path in order to gain that ultimate result.

Enlightenment in one life and with one body is not exactly unfeasible, but it is extremely difficult. Otherwise, speedy enlightenment means doing it in seven or sixteen lives through practising tantra. And that means having to have seven or sixteen good bases of high status. Virtuous roots that are sustained by bodhicitta attain, for the time being, the results of good bases of high status. It is only by way of a series of good bases of high status that we can expect to attain the great enlightenment of Buddhahood; we cannot suddenly reach the level of Buddha just like that. First of all, for the time being, we have to attain a series of good bases of high status, then finally we will attain enlightenment.

Therefore, we should generate bodhicitta in our continuums, and then we should definitely prevent it from degenerating. That is the fundamental point that is being established. Why? Because the results are unending and keep increasing.

Able to protect from great fear

13
Like entrusting myself to a brave man when greatly afraid,
By entrusting myself to this (Awakening Mind) I shall be swiftly liberated
Even if I have committed extremely unbearable evils.
Why then do the conscientious not devote themselves to this?

We should definitely practise meditation on bodhicitta diligently. We should definitely familiarize ourselves with it, despite hardships and with physical verbal and mental conscientiousness. Why? Because even if we have perpetrated an intensely unending evil, such as harming the three jewels or committing the five boundless negative actions, bodhicitta can protect us.

In general, if a person has done a powerful evil such as harming the three jewels or the five boundless negative actions, they will experience vast suffering in the lower realms. But if such a person familiarizes themselves with bodhicitta through contemplation, they will be protected from the suffering of the lower realms, through making it so they do not have to experience that suffering. For example, if a person has to go to a very dangerous, fearful place, if they go in the company of a powerful hero, they will be protected from that fear. The fear will be overcome.

Therefore a person who is accustomed to patience, who is conscientiousness with their three doors, and who is endowed with intelligence, should definitely practise meditation on emptiness.

Buddha said that a person who relies on a hero will be fearless in the face of all enemies. If, for example, a person is going to a place fraught with all manner of problems, if they have a hero in their company they will have no need to be afraid. Similarly, heroes who are armed with bodhicitta in their continuums are unafraid of all the enemies of the mental distortion, because of having bodhicitta.

For example, King Magedra killed his father and intended to kill the Buddha, and yet despite having done such evil, he did not have to stay a long time experiencing the suffering of hell; this was because of his meditation on bodhicitta.

Buddha said that there is no reason why ignorant people, those who do not know the perfect meaning, and are in that way separated from wisdom, should not practise bodhicitta. They should definitely practise it.

There is a difference between this and the point in verse six where it said that there is no virtue other than bodhicitta that can overcome a very powerful evil. That was saying that it is only bodhicitta which can overcome the entity of that evil, that is, the evil itself. Here, it is saying that the awful, fearful results of evil do not have to be borne, and that bodhicitta can protect us from those results. By saying explicitly that the resultant suffering does not have to be experienced, because that result will be destroyed, implicitly it is saying that the cause of that result will be overcome. Above it was saying explicitly that the entity of the evil is overcome, and implicitly it was saying that the

results are made non-existent. Thus there is a difference between the two in terms of what is being explicitly and implicitly explained.

Evil being destroyed without difficulties

14
Just like the fire at the end of an age,
It instantly consumes all great evil.
Its unfathomable advantages were taught
To the disciple Sudhana by the wise Lord Maitreya.

Mind generation has a great ability to destroy evil. The universe can be destroyed at the end of the aeon by either fire, water, or air. When it is destroyed by fire, everywhere from the first stabilization downwards is burnt into a void by fire. Mind generation, like the fire at the end of the aeon, makes everywhere from the first stabilization downwards go up in flames and become utterly destroyed in a moment, even the great evil which causes birth in the hell, ghost, and animal realms is definitely burnt up in a moment by meditating on bodhicitta.

As the potential of karma which is definitely to be experienced, and which causes birth in the lower realms, is destroyed, there is no need to explain about karma whose result is not definitely to be experienced.

Usually, when we perform confession and restraint with all the four antidote powers, karma which is definitely to be experienced is purified, which means that their karmic ripening results become non-existent. Among those antidotes, bodhicitta comes under the power of reliance, and it can also come under the antidote which is the power of conduct.

What is karma which is definitely experienced? In the case of non-virtuous karma, it is one whose result will definitely be experienced if it does not meet its antidote.

The way the benefits are taught in the sutras

The benefits of bodhicitta explained above will definitely come about. But those are not all the benefits. The benefits of meditating on bodhicitta are in fact immeasurable. Why? Because the venerable Lord Maitreya said so in the Gandavyuha Sutra.

These reasons are meant to induce the thoughts that it is definitely necessary to meditate on and familiarize ourselves with bodhicitta. We are each to make up our mind that we will try to generate bodhicitta in our continuum by thinking about these reasons one by one. If we think in this way, we will end up deciding that we definitely must without question contemplate on bodhicitta. We ourselves have to recollect each reason for our own minds. What are the reasons why we should meditate on bodhicitta, familiarize ourselves with it, make its imprints in our minds, and think about it? There are in fact uncountable reasons, but only six have been mentioned. We should think

clearly and in detail about the first reason, the second, third, and so on. Through thinking in this way we should make up our minds to meditate on bodhicitta at all cost.

Usually we say that if we do not think about bodhicitta well enough, and if we do not make a good bodhicitta motivation, then even if we practise the generation and completion stages of Shri Guhyasamaja, the king of tantras, we will not be able to go to the stage of enlightenment. That will not lead to enlightenment if it is not sustained by bodhicitta. If we have not generated bodhicitta we cannot even attain the path of accumulation. Never mind that; if a virtue is not sustained by bodhicitta, it cannot be a virtue of the Bodhisattva vehicle - if we have not built up a good bodhicitta motivation, our virtue will not be a good virtue of the Bodhisattva vehicle. It is said that it is not sufficient for the practice to be a practice of the Bodhisattva vehicle, the person has to be in the Bodhisattva vehicle. For example, Shri Guhyasamaja, the king of tantras, is a practice of the Bodhisattva vehicle, and within that it is a peerless practice. Specifically it is the best of the peerless practices. To say that a person is a person in the Bodhisattva vehicle, that person has to have the thoughts of love, compassion, and bodhicitta, in their continuum. A person who has not got those thoughts, even if they practise the generation and completion stages of Guhyasamaja, what they are practising will not be a good practice of the Bodhisattva vehicle.

At the time of Atisha, there was a person who could have attained enlightenment in one life if they had generated bodhicitta in their continuum, but who practised Hevajra without the practice being sustained by bodhicitta, and attained the result of Stream Enterer. When Atisha heard that this Hevajra yogi had attained that result, he was shocked, and said that it was because of not having bodhicitta.

In the past in Tibet there was a yogi who practised Yamantaka without the practice of bodhicitta and who died and took birth as a powerful preta with the appearance of Yamantaka. On one occasion he turned up to receive a burnt parched barley flour offering, the kind that is given to intermediate existence beings, that his former servant was offering.

Atisha said that therefore if we do not get to meditate well on bodhicitta, then even if we do an approximation of a deity and so on, practising divine pride of the deity and so on, if we do not have bodhicitta and the intention to benefit others well, then we might take birth as ghosts, in the hell realms, and the like.

Similarly, there was a Yamantaka practitioner who was born as a ghost and went to Tibet where Atisha was. Atisha gave him a torma and sent him back to Tibet because he would have done a lot of harm if he had stayed in Tibet. This is what can happen if we try to meditate on tutelary deities and count mantras without meditating on bodhicitta. All deity-yoga sadhanas begin with refuge and bodhicitta, and this is the point for our strongest meditation.

Meditating on bodhicitta is clearly important. If tantra is not sustained by bodhicitta, even if we meditate on the generation stage it will be like visiting a shrine room with many statues and tankas just to look around. This is explained in the Graduated Path. Similarly, if we meditate on the psychic airs without bodhicitta, it will be like pumping on a set of bellows.

Meditating on bodhicitta is the real essence. Many yogis have said that if we are able to meditate on bodhicitta a little, if we take it easy, taking our time meditating on that, it is quite acceptable to do that and not to do many sadhanas. If we have many commitments to recite sadhanas and we have to keep doing them in a hurry, that is unavoidable, otherwise, what those yogis say is quite right.

We know in general that bodhicitta is difficult, but we keep forgetting, and we stop paying attention to it. When we look at something like this, we are reminded, and its logic establishes its importance, and makes our understanding of its importance firm.

There are six reasons why we should generate bodhicitta and continue to familiarize ourselves with it. If, by considering the importance of bodhicitta, we were to take pains in meditating on it for a month or a fortnight, our time will be most profitably spent. If we were able to meditate on it always, our gain would be all the more.

A question is raised regarding verse thirteen, which says that even if we have created a great negative karma such as harming the three jewels or the five boundless negatives actions, by depending on bodhicitta we can become free from that sin and its results, such as its ripening result. The result of evil is suffering, we will not have to experience that, instead, will be freed from it. That meaning and the meaning of the first two lines of the fourteenth verse seem similar. Many scholars have discussed this point, saying that there needs to be a difference between the two.

The meaning of the latter is that even if a person has created extensive evil, it will be instantly burnt away if the person contemplates on bodhicitta. The thirteenth verse says that if a person meditates on bodhicitta they will become free of even great evil. What is the difference? Both are saying that through meditating on bodhicitta evil will be destroyed.

When the thirteenth verse says that if we meditate on bodhicitta, even if we have created powerful evil, the ripening result of that evil, rebirth in the lower realms, will not have to be experienced, explicitly it is talking from the side of the result, saying that bodhicitta will make it unnecessary to experience the result, and implicitly it indicates that the cause, the sin, will be destroyed.

The first two lines of the fourteenth verse say that if we meditate on bodhicitta the entity of the cause which makes us experience a suffering ripening result, the non-virtue itself, will be made non-existent in an instant. If the entity of the cause, the sin itself, becomes non-existent, it is implicit that the result will become non-existent.

So there is certainly a difference to be found here. If there were no difference, the former and latter would be more or less the same, and then there would a fault of repetition in the text. When there is no difference in purpose and no difference in the subject expressed, there is the fault of repetition. Therefore the great scholars, people who are capable of thinking properly, say that there has to be a difference in what is to be understood from each.

The sixth verse says that nothing other than bodhicitta can overcome very strong, unending sins, or evils. What is the difference between that and the thirteenth verse? Verse six says that virtues other than bodhicitta cannot overcome very strong, unending evils, but by meditating on bodhicitta they will be overpowered. There is some thinking

to be done to find out the difference between these two. We should think and find out the difference.

Venerable Maitreya explained to Sudhana that there are countless benefits of meditating on bodhicitta. That is the sixth point. Like the Bodhisattva Tagtu Ngu, Sudhana is an example of superb guru devotion. They are examples for us to live up to. People make prayers to be able to make the realizations of guru devotion like them. Maitreya taught Sudhana about the benefits of bodhicitta in the Gandavyuha Sutra.

Sudhana generated bodhicitta in the presence of Manjushri, and then went in search of the method for training in the Bodhisattva conduct. He went to many gurus, until finally he met the Lord Maitreya. When Sudhana saw Venerable Maitreya teaching Dharma in the midst of an ocean-like circle of disciples, he generated great faith and joy, made prostrations and praised Maitreya in various ways. When Maitreya saw him, he raised his right hand to point him out to his circle of followers, and said, "look at this person, his mind is completely pure, he is thoroughly searching for the Bodhisattva instructions and has come to me."

Venerable Maitreya said to Sudhana, "Have you come to look at the mandala of the Venerable Lord Maitreya? Did you not find it tiring to train in the Bodhisattva conduct?"

The meaning of the (vast) mandala of Maitreya is that Maitreya was teaching a circle of followers as vast as an ocean, so he was asking Sudhana if he had come to watch him teaching to this ocean-like circle of followers; had he come to listen to him teach?

Sudhana asked Venerable Maitreya, "When going to the level of peerless, perfect, complete enlightenment, how does a person train in the Bodhisattva conduct? What does one have to be careful about? What is to be emphasized in training? You, Lord Maitreya will attain enlightenment in just one life from now, so you have so many qualities, have you not? You have already trained in the Bodhisattva conduct a great deal, haven't you? Therefore please teach me how to train in that conduct?"

Then Maitreya said to his audience, "First, this person called Sudhana generated bodhicitta in front of Manjushri, then Manjushri told him to go here and there to this and that spiritual master, one hundred and ten in total, to seek instructions on how to train in the Bodhisattva conduct, to discuss with them and so on, and now he has come to me. He accepted sadness of mind and problems by practising patience in order to seek the way of training in the Bodhisattva conduct."

This is how he praised Sudhana. In fact it was praise, but in a way he was simply describing what kind of person he was.

Venerable Maitreya said to Norsang, "It is excellent, really excellent, that you have generated bodhicitta. You have not only generated bodhicitta, but you have been taken care of by many spiritual masters."

Illustrations of the qualities of bodhicitta

1 Like a seed Maitreya praised bodhicitta, first explaining that it is like a seed for attaining all the enlightened qualities, and is their appropriate cause.

2 Like a field Bodhicitta is the field in which all virtuous phenomena of the Bodhisattva vehicle and all that is to be acquired on the path of that vehicle grow, and where those that have been produced flourish without degenerating.

3 Like the earth Bodhicitta is like the earth that is the basis on which the environment and its inhabitants are supported, because it is the basis and foundation of the palaces of the Buddhas, their ocean-like circle of Bodhisattvas, all their abodes, bodies, and property.

4 Like Vaishravana Bodhicitta is like Vaishravana who dispels all poverty and is the source of all wealth, in that it dispels attitudes of attention to one's own aim, such as the attentions of the Hearer and Solitary Realizer vehicles, and is the basis of all the qualities of the Bodhisattva vehicle, including all of its grounds and paths.
5 Like a wish-fulfilling jewel Bodhicitta is like a wish-fulfilling jewel in bestowing all aims of self and others.

6 Like a good vase Bodhicitta is like a vase in being able to grant all desires one could think of.

7 Like a sharp sword Bodhicitta is like a sword which defeats all enemies, the afflictions.

8 Like armour Bodhicitta is like armour in that it blocks the conceptual negative inappropriate attentions. It stops all afflictions.

If we do not think deeply about it, we might have the idea that it does not matter much whether one understands these points or not, but in fact there is a great purpose for someone who has the capacity for contemplation. If we can contemplate these various benefits of meditating on bodhicitta we will start to think of the importance of bodhicitta. That will be very useful to motivate ourselves to enter into practice, and will also be very useful when we come to explain the importance of bodhicitta to others - we need to be able to supply reasons. It is not enough to just say, "it really is important." These days people are too clever, and need to know why.

An amazing number of benefits of bodhicitta are explained in the sutras, and they are all quoted in Shantideva's "Compendium of Trainings." Not all are mentioned here. There are in fact limitless benefits.

We should never allow ourselves to become discouraged by thinking, "Bodhicitta has so many levels, ordinary people like us cannot generate it in our continuum." Buddha explained at length in the Stainless Sutra that if we ordinary beings familiarize ourselves with it, we have the capacity to generate it in our continuum.

Bodhicitta is so important that, although the very best thing we can do with this basis is to try to generate bodhicitta and then actually generate it, if we cannot manage that, even striving for the intermediate goal of having an experience of it requiring effort is worthwhile.

"Gaining experience requiring effort" means contemplating with reasoning on the methods for generating bodhicitta, such as thinking about how all sentient beings greatly benefit us, and through this we construct in our minds the wish to accomplish their aim, then the wish to attain enlightenment.

Even if that is not possible, at least we should try to have an overview of bodhicitta, knowing how to meditate on bodhicitta, what causes are required, and so on. If we are not at least able to leave that kind of imprint it is very poor.

It really is most important and we should definitely take care about it. For example, Atisha said that everyone has a deity to meditate on and a mantra to recite, but if one does not have contemplation on love, compassion, bodhicitta, the determination to be free, and emptiness, it is very poor. It would mean we would have no Dharma to meditate on. It would not really serve as a practice. It would not really serve as Dharma. Not having those meditations would stop us from generating realizations and would also stop us from mastering our mind.

Atisha used to scold the Tibetans for not knowing how to meditate on love, compassion, and bodhicitta. Even though there were many great scholars in Tibet at the time of Atisha and even before, evidently their way of meditating on love, compassion, and bodhicitta, was not quite right.

Similarly, Atisha was already a highly accomplished scholar, in the fields of the vast Dharma, the sutras and tantras, yet he saw there was something missing from his practice, so he went in search of Serlingpa. To do that he had to endure an arduous thirteen month voyage. He spent twelve years training in bodhicitta by way of equalizing and exchanging self and others before returning.

Lama Atisha had many gurus, the most important of whom, and the one for whom he felt the deepest respect, was Lama Serlingpa. Just hearing his name used to make him tremble because he felt Lama Serlingpa was the kindest to him as he was the one who gave him the instructions on how to train in bodhicitta by way of equalizing and exchanging self and others.

Lama Atisha held the Prasangika view, whereas Lama Serlingpa had the Cittamatra view. Nevertheless, from the point of view of practice, Lama Serlingpa was able to transmit the instructions of equalizing and exchanging self and others, so Atisha held him in high regard.

The first chapter of the Bodhicharyavatara explains the benefits of bodhicitta, and that is why it is necessary here to explain the various qualities it has, describing how important it is, and so on.

As a final instruction for us after giving many different teachings, Lama Tsongkhapa said, "Now that we have all the inner and outer necessities, if we do not leave the imprints of bodhicitta, it is like cutting off our own life-force."

With regard to the qualm raised about verse six that says that virtues other than the mind intent on complete enlightenment cannot overcome a powerful, unending evil, the term "overcome" indicates the fact that meditating on bodhicitta causes the degeneration of the ripening result of such a sin. If it was very powerful at first, it would be made powerless. It is rather like the way that the light of a candle is overcome, or

outshone, by the light of the sun when it enters the room, as if the candle were not alight. On the other hand, in the thirteenth verse, although it seems at first glance to mean the same thing, is saying that the result is totally destroyed. That is the difference.

3B2B1A2B Identifying the entity of bodhicitta

3B2B1A2B1 Classification of the entity of bodhicitta
3B2B1A2B2 Example of the classification
3B2B1A2B3 The difference between the benefits of wishing and engaging bodhicitta

Classification of the entity of bodhicitta

15
In brief, the Awakening Mind
Should be understood to be of two types:
The mind that aspires to awaken
And the mind that ventures to do so.

There are two classifications of bodhicitta by way of entity: wishing bodhicitta and engaging bodhicitta. Both are real bodhicitta. The mind generation of the Bodhisattva vehicle is a main mind, it is not a mental factor. There are six main minds, just as there are six consciousnesses in general, the eye, ear, nose, tongue, body, and mental consciousnesses. Bodhicitta can only be a mental consciousness. There is no mind generation that is of the entity of the five sense consciousnesses. Bodhicitta is a main mind which has similarities with the aspiration to attain enlightenment for the sake of others. This is the principal way to identify it.

The mind wanting all sentient to be free from suffering is not bodhicitta, nor is the mind wanting them all to have happiness. Bodhicitta has to have two aspirations. Its cause is the aspiration intent on the welfare of others and, together with the mind of bodhicitta there has to be the aspiration to attain enlightenment, this has similarities with bodhicitta.

Bodhicitta is the main mind that arises in dependence upon its cause, the aspiration intent on the welfare of others, and which exists together with the aspiration to attain enlightenment and has similarities with that aspiration.

In the context of the seven-fold cause and effect instruction, the causal aspiration intent on the welfare of others is compassion that wants [others] to be free from suffering, love which wants [others] to have happiness, and the pure exceptional resolve, which can be of the entity of either love or compassion. It is those three.

Recognizing all beings as having been one's mother, thinking of their kindness, repaying their kindness, and heart-warming love are the basis for the development of the aspiration which is intent on the welfare of others.

In the context of equalizing and exchanging self and others, thinking of the faults of cherishing oneself and thinking of the qualities of cherishing others are the basis for accomplishing the aspiration intent on the welfare of others, just like recognizing all

beings as having been one's mother, thinking of their kindness, repaying their kindness, and heart-warming love in the other system. The aspiration intent on the welfare of others is taking, where one is mainly practising compassion, and giving, where one is mainly practising love. It is the practice of taking and giving. When we practise taking and giving, the exceptional resolve comes along with them.

Those are the cause. Bodhicitta has to be induced by the aspiration intent on the welfare of others, and we can see from this that such an aspiration comes whether you are contemplating in terms of the seven-fold cause and effect instruction or equalizing and exchanging self and others.

The aspiration intent on enlightenment comes after that. When you have that aspiration to attain enlightenment, the main mind which comes with it is bodhicitta. Whether you meditate on taking and giving or on love and compassion, although there is a difference in the strength of mind that you have to generate to contemplate on them, in either case, later on, when you ask yourself whether you are really able to dispel the suffering of the sentient beings and provide them with happiness, you can see that right now you are not, and when you ask yourself who has that ability the answer is Buddha. Then you generate the thought, "I must attain enlightenment." In this way you have generated the aspiration to attain enlightenment, and the main mind which accompanies that aspiration is bodhicitta.

Bodhicitta has either to be developed through the seven-fold cause and effect instruction or equalizing and exchanging self and others, and in the case of the latter, after having contemplated on that, you have the aspiration wanting to attain enlightenment and at that time you will have a main mind which has similarities with it. If you think about it through the former method, the aspiration wanting to attain enlightenment will come after the exceptional resolve, and along with it will be a main mind which has similarities with it. The aspiration is in each case an aspiration wanting to attain enlightenment, thinking how marvelous it would be to attain enlightenment, and is therefore a mental factor. Since that is the case, that aspiration will be accompanied by a main mind, and that main mind is bodhicitta.

Both mind generations, the wishing mind and the engaging mind, are mind generation. But there is a difference in their power. The fact that this section is called, "classification by way of entity" indicates that both classifications are bodhicitta. It is saying that bodhicitta, mind generation, has two types. Both, in other words, have the aspiration intent on the welfare of others as their cause, and are accompanied by the aspiration intent on enlightenment, with which they have similarities. That causal aspiration induces them, and they arise from that aspiration; they have similarities with the aspiration intent on enlightenment which accompanies them.

Wishing bodhicitta is the bodhicitta we have where we are thinking, "If only I could attain enlightenment *for the sake_of all sentient beings*." (Which brings in again the aspiration intent on the welfare of others). It is just that main mind.

Engaging bodhicitta is the bodhicitta we have when, having thought, "if only I could attain enlightenment," we engage in the conduct of the Bodhisattvas: generosity, patience, and so on, in order to attain that.

Example of the classifications

16
As is understood by the distinction
Between aspiring to go and (actually) going,
So the wise understand in turn
The distinction between these two.

For example, before actually going to Toulouse from here we would have the main mind thinking, "I have to go to Toulouse." That is like the wishing mind. While we are going, we will also have the main mind thinking, "I have to go to Toulouse," and that would be like the engaging mind. It is the main mind wanting to attain enlightenment which we have while we are in the process of engaging in the action of practising the Bodhisattva conduct.

In terms of the example, both the main mind thinking, "I want to go to Toulouse" that we have before having set out, and the main mind thinking the same thing while we are on the way, are the same in being main minds wanting to go to Toulouse. There is no difference between the two on that level. Similarly, wishing bodhicitta and engaging bodhicitta are the same in being main minds which have similarities with the aspiration wanting to attain enlightenment, and in focusing on enlightenment. The difference is like the difference between having the action of going and not in the example, since in the example one comes together with the action of going and the other does not. With the two bodhicittas, one is sustained by the practice of the Bodhisattva conduct and one is not.

Classification by way of the entity of bodhicitta, has two: wishing mind generation and engaging mind generation. "By way of entity," means each of the two is actually mind generation.

Classification by way of what accompanies it has twenty mind generations. These are taught in the Abhisamayalamkara.

Classification by way of boundaries has four.

1 **Mind generation of appreciation** is the name given to the mind generation on the occasion of the paths of accumulation and preparation. It is the mind generation of an ordinary being.

2 **Mind generation of pure exceptional resolve** is the mind generation from the first ground to the seventh.

3 **Mature mind generation** and is the mind generation on the eighth, ninth, and tenth grounds.

4 **Mind generation where the obscurations have been completely abandoned** and is the mind generation in the continuum of an Arya Buddha.

Wishing mind generation can only occur on the paths of accumulation and preparation. During the ten grounds, from the first ground onwards, there is no wishing mind generation because once we attain the first ground and become an Arya Bodhisattva there is no occasion when our mind generation is not directly sustained by the practice of the Bodhisattva conduct, whereas wishing mind generation is posited as not being directly sustained by the practice of the Bodhisattva conduct.

It is not correct to say that there is no mind generation in the continuum of an Arya Buddha. Four mind generations are posited and the fourth is that where all obscurations have been abandoned, and this is only in the continuum of a Buddha.

Also, it is said in general that there is conventional mind generation from the Bodhisattva's path of accumulation up to the ground of Buddha. Therefore, there has to be mind generation on the ground of Buddha.

Is there the aspiration wanting to attain enlightenment for the sake of all sentient beings in the continuum of an Arya Buddha? If there is not, is there the main mind which has similarities with it? If you think along these lines it makes you wonder.

If someone says this aspiration is there, one might reply, "It cannot be, because enlightenment has already been attained for the sake of all sentient beings." Certain great scholars have in fact said that is why there is no mind generation in the continuum of an Arya Buddha. They say that a Buddha has no such aspiration and therefore there is no main mind having similarities with that aspiration.

It does make you wonder, doesn't it?

The borders of mind generation indicate that Buddhas do have mind generation. Its borders are from the path of accumulation up to the ground of Buddha. That is a generally accepted fact.

"The borders of mind generation" means where it exists. Buddha Maitreya said that there are four kinds of mind generation, the fourth of which is mind generation which has abandoned the obscurations. That one is posited as only existing in the continuum of an Arya Buddha. This is clear, because sentient beings - those beings who have not yet attained enlightenment - have not abandoned the obscurations. Therefore their mind generation cannot be a mind generation which has abandoned the obscurations, therefore that mind generation can only be in the continuum of a Buddha.

How does our system explain that there is mind generation in the continuum of an Arya Buddha? We say there must be because, if there were not, there would likewise be no engaging mind generation, no mind generation directly held by the practice of the Bodhisattva conduct. In that case, there can be no engaging, or Bodhisattva vow there. Therefore, you would end up having to say that there is no vow of individual liberation there. And you would have to say that he has no tantric vow. Yet the continuity of the

vows has to come down from the Buddha. It would not, therefore, be right to say to say that he does not have those vows in his continuum.

If you say that Buddha does have mind generation in his continuum, then does he have the aspiration wanting to attain enlightenment for the sake of all the sentient beings? Does he have the aspiration for enlightenment with a main mind which has similarities with it? If it does, that mind would have to be simultaneous with it, since it would have to be similar in basis, focal object, time, substance, and so on. The question is, if we say he has mind generation, do we have to say that he has that aspiration?

Although Buddha does not have the thought of attaining enlightenment for the sake of all sentient beings, since he is already fully enlightened, being Buddha is the occasion when the entity of the thought wanting to attain that state has developed to the maximum, like the moon having waxed full. Therefore there is no fault. That is what our system says.

To develop wishing bodhicitta, we do not definitely have to recite some ritual. For example, we can generate the mind thinking, "If only I could attain enlightenment for the sake of all sentient beings," without depending on a ritual. A ritual means reciting words such as, "From now until I attain Buddhahood, I shall not give up the mind wanting to attain full enlightenment in order to free all migrators from the fears of [the] peace [of nirvana] and of [cyclic] existence, even if my life is at stake."

These words are recited during the six-session guru yoga. Wishing bodhicitta does not absolutely have to be generated through reciting such a ritual. We can, without reciting some ritual, generate the mind thinking, "How wonderful it would be if I could attain enlightenment for the sake of all sentient beings." The main mind that comes along at that time and which has similarities with it is *mere* wishing bodhicitta.

The *committed* wishing mind, on the other hand, means deciding that until we attain enlightenment we are definitely going to keep the mind wanting to attain enlightenment for the sake of all sentient beings without giving it up.

We have to be able to distinguish between mere wishing bodhicitta and committed wishing bodhicitta. Wishing bodhicitta means merely wishing, thinking, "How wonderful it would be if I could attain enlightenment for the sake of all sentient beings." When the main mind thinking that is generated in our continuum we have generated wishing bodhicitta in our continuum. Committed wishing bodhicitta is thinking we will definitely keep that mind without giving it up right until enlightenment. That comes during the recitation of the six-session guru yoga, where it says, "From now on until I attain Buddhahood..," as mentioned above.

There is also a difference between engaging bodhicitta and the engaging vow, although they are taken with the same ritual. The engaging vow is the same as the Bodhisattva vow. Because of having the Bodhisattva vow, we have to engage in the Bodhisattva trainings. That is why they are called Bodhisattva vow and engaging vow. The engaging vow is the vow for engaging in the conduct of the Bodhisattva Children of the Victors, which means the conduct of the six perfections. Because of having that vow, we have to engage in the Bodhisattva conduct. To "engage" means to train.

Having to abandon the eighteen root Bodhisattva downfalls and forty six secondary Bodhisattva faults is from the side of having the Bodhisattva vow. It is not from the side of having the engaging mind that we have to abandon those eighteen and forty six.

The engaging mind is the main mind wanting to attain enlightenment on the occasion of engaging in the action of practising the Bodhisattva conduct. The wishing mind is the main mind wanting to attain enlightenment when one is not engaging in the action of practising the Bodhisattva conduct, or which is not sustained by that action. That is how the two are distinguished. Both are main minds thinking, "If only I could attain enlightenment," but one is the main mind that comes when we are training in the six perfections and the other is before one begins to train.

For example, right now we are sitting inside and at this time our mind wanting to go outside is not sustained by the action of going. On the other hand, our mind wanting to go outside when we are on our way outside is sustained by the action of going, since we are actually moving our legs, walking on our way out of the house.

Wishing and engaging bodhicitta are the same in being main minds having similarities with the aspiration to enlightenment for the sake of all sentient beings. The difference is whether they are together with the action of training in the path or not. The one that is together with that action is engaging bodhicitta, the one which is not together with that action is wishing bodhicitta.

Conventional and ultimate bodhicitta

Of the four Buddha Bodies, the two form bodies, the emanation body and enjoyment body, are the conventional bodies. They are also conventional phenomena. The nature body is an ultimate body. It is a true cessation and is therefore emptiness, an ultimate phenomenon.

Enlightenment thus has two parts, conventional and ultimate, the former being the two form bodies. Conventional bodhicitta is a main mind that focuses on the conventional Buddha and wants to attain that. Thus, the enlightenment which is its focal object is the two form bodies.

Of the two types of bodhicitta, conventional and ultimate, the latter is a mind directly realizing emptiness. Its focal object is the ultimate phenomenon of emptiness. While such a mind is called ultimate bodhicitta, it is not called Mahayana mind generation, nor is it called conventional Mahayana mind generation. Mahayana mind generation only means conventional mind generation. Mahayana mind generation and Mahayana conventional mind generation are both the door of entrance into the Mahayana path, such that if a person has attained them, they are Mahayanists, and if they have not, they are not Mahayanists.

Ultimate bodhicitta is not a term that is applied to a main mind which has similarities with the aspiration wanting to attain enlightenment. It is simply the name for the Arya Bodhisattva's direct realization of emptiness. It is said that a Bodhisattva who reaches the first ground becomes an ultimate Bodhisattva. At that time, the path of seeing is also attained, and they have therefore realized emptiness directly, and it is because of that that the person gains the title, "Ultimate Bodhisattva." In the context of

the Mahayana, it is from the time of realizing emptiness directly that the person is called an Ultimate Bodhisattva.

Buddha said in the sutras that the mind of bodhicitta is very rare in the universe. If we think about it, this is very true. It is rare even for a Buddha to come to the world. Therefore the Dharma such a being teaches is rare. In brief, it is very rare for all the conditions necessary for a person to generate bodhicitta to come together. Even though one might meet Dharma it is very rare to meet with the Mahayana Dharma. Therefore, it is very rare for a person to have such a mind as bodhicitta, wanting to attain enlightenment for the sake of all sentient beings. It is rare and priceless. Once it is generated in the continuum we can purify powerful evil and accumulate vast amounts of virtue. But having it in the continuum is not at all easy.

If a person gradually progresses through the stages of thinking that they must achieve the welfare of sentient beings, that it is not right not to work for the sake of the sentient beings, considering how kind the sentient beings are, and finally having the intention to attain enlightenment for the sake of all sentient beings, that is a very good thing.

Having first understood clearly that sentient beings are very kind, which can come through thinking how they have all been one's mother, repaying the kindness, and so on, thinking it over and getting it clear, then finally having wishing bodhicitta arise in our continuum, thinking, "I definitely have to attain enlightenment for the sake of all sentient beings," this is so very rare.

Even if we cannot think things over so clearly, nor understand in such great detail, we can develop such a mind by thinking roughly, "Sentient beings are so kind, I must attain enlightenment for all their sakes," this is still excellent. But finding even that mind in a person's continuum is still very rare.

We can also differentiate two kinds of wishing mind, one which is preceded by one or more virtues and one which is not. For the former, we would think, "Because of this virtue I have done may I become Buddha." For the latter, without having done any particular virtue, we would think of the kindness of the sentient beings and wish to attain enlightenment for their sake.

For the first, we might do prostrations, make offerings, help others, or some other good deed, and then think, "Due to this virtue may I become Buddha for the sake of all sentient beings." For the second, without having particularly gone out of our way to do some virtue, we might think, "It would be so good to attain enlightenment for the sake of all sentient beings." These are two kinds of wishing mind.

How does it work in the case of generating the wishing mind after doing a virtue? For example, in a past life before he became enlightened, Buddha was born as a potter. At that time he filled a small pot with soup and offered it to a Buddha and generated bodhicitta, thinking, "Because of my virtue of offering this may I also become Buddha. How wonderful if I were to attain that state."

Thus there are two wishing minds, one after having done a little virtue and then thinking, "Depending on this virtue how wonderful if I were to attain enlightenment; may I attain that state," and one without having done any particular virtue, generating the thought, "If only I could attain the state of Buddha for the sake of all sentient

beings" after thinking about how all sentient beings have been one's mother, their kindness, repaying their kindness, and so on.

The mind thinking, "If only I could attain the state of a Buddha for the sake of all sentient beings" is very rare. Even Buddha coming to the world is very rare. It is very difficult to have such a mind. Even more difficult is to have the mind wanting to attain enlightenment for the sake of all sentient beings and engaging in the practice of the Bodhisattva conduct, the practice of the six perfections, of giving and so on, in order to attain that state. Thus the engaging mind is something more rare than rare.

We should never think, "Probably just having the wishing mind alone is not of that enormous benefit." It is of great benefit. It is a cause for the attainment of enlightenment, as is the engaging mind. There is a difference in how forcibly they attain enlightenment, but still ultimately the wishing mind is the cause for becoming a Buddha and, in the mean time, it is the cause for us being able to gain extensive virtues, purifying a lot of evil, and so on. It does bring about both goals. So never think that the wishing mind alone is not of great benefit.

For example, Buddha said to a king who had the burden of looking after a huge number of subjects, and who was always having to help others very vastly, that this king had a lot of things he had to do, and was doing a lot of things, and so therefore it would be very difficult for him to actually practise the Bodhisattva practices of generosity and so on up to wisdom, day and night. He did not have the time for such a practice. So Buddha told him that what he should do was to make his mind intent on attaining enlightenment, generate the aspiration which thinks "if only I could attain enlightenment," have faith in enlightenment, and pray to be able to attain enlightenment.

Just thinking that kind of thing is not something which requires a specific time set aside. You can have that kind of thought whether you are on the move, in one place, laying down, eating, drinking, or whatever you might be doing. You should always have these thoughts.

The Buddha told the king that if he were to do this, then there would be no degeneration of his kingdom, nor of all the actions that the king had to do and furthermore, at the same time, he would be completing the collections required for enlightenment.

It's good, isn't it?

This is the way that we can gather vast collections that will contribute towards our enlightenment. Even if we are not actually able to engage in the practice of the Bodhisattva conduct, we should understand that thinking, "I must attain enlightenment for the sake of all sentient beings" is extremely important. Aspiring for enlightenment, having faith in enlightenment, and appreciation for it, and even just making prayers to attain enlightenment, these thoughts are very important. Having understood how potent such thoughts are, we should get into the habit of having such thoughts, since we all want to gather the collections.

If, in addition, we are able to practise the Bodhisattva conduct from generosity up to wisdom, that is all the better. In that way, the thought, "If only I could become a Buddha," would have become engaging bodhicitta, since it would be directly held by the

practice of the Bodhisattva conduct. That would improve it; certainly it would not have made it worse.

Furthermore, we should work hard at the causes which prevent the small virtues we have in our continuum from degenerating, and we should also work at the causes which will bring up minds of virtue in our future lives. The best of virtues is bodhicitta. If we have that firmly, we should abandon the four negative actions and take up the four positive actions to make its entity improve more and more, and if it is not firm, if it comes and goes, we should practise them in order not to be separated from this mind and to keep having it future life after life.

The four negative actions

1 Knowingly misleading our gurus and other Dharma practitioners with lies.

2 Making someone feel regret for the virtue they have done. For example, someone might tell you they have done a three month retreat, and if you say something like, "that was not good, you did not do it well," and thereby cause them to regret what they did, that is a bad thing to do. If the retreat is already done and finished, we should say "That is very good," and in that way the person will rejoice in what they have done and their virtue will increase. If you say that they have done something bad, they will feel regret, and that is something we should not make people do.

3 Saying unpleasant things to a Bodhisattva out of anger for them. "Unpleasant things" means things which are not nice for them to hear, or bad words which harm their minds.

4 Being pretentious or deceitful to any sentient being at all without a superior thought. That means that if there is a very special reason, we can do something pretentious or deceitful, and in that case it is all right because there is a special reason. If we are pretentious or deceitful for other reasons, it is the fourth negative action.

These four negative actions are to be abandoned and the following four positive actions are to be adopted so that our mind generation does not degenerate in this life, and so that we have it continuously in future lives without degeneration.

The four positive actions

1 Not lying to any sentient being at all even for a laugh. If we should not even lie as a joke, no need to mention whether we should not lie seriously.

2 We should be honest with all sentient beings, without pretense or deceit.

3 We should train in pure appearance to all sentient beings, not seeing them in terms of faults, but seeing them, rather, in terms of their qualities and so on. In this way we should make them appear good.

4 We should not lead people who it is appropriate that we help in terms of Dharma, and those who we are able to help from the point of Dharma, to the path of the Hearer and Solitary Realizer vehicles, but lead them to enter the path of the Bodhisattva vehicle. We should point those who it is appropriate to advise in the direction of the Bodhisattva's five paths and ten grounds, meditating on and practising love, compassion, bodhicitta, and so on.

The difference between the benefits of wishing and engaging bodhicitta

3B2B1A2B3A The benefits of the wishing mind
3B2B1A2B3B The benefits of the engaging mind

The benefits of the wishing mind Buddha taught a former and later "Liberation of Maitreya Sutra." The benefits of the wishing mind are taught in those.

Even a small, flawed, diamond overpowers lesser precious substances such as gold and silver. It overpowers them in the sense that it neutralizes their potential. It is far superior to them. Why? Because if it is used properly, by, for example, putting it on the market, the price we would get for it would be far more than we would get for gold or silver. It has the ability to dispel the suffering of poverty in a big way.

The wishing mind, which thinks, "I must attain enlightenment for the sake of the sentient beings" is like that small diamond. The mind generations wanting to attain the Hearer and Solitary Realizer enlightenments are like gold and silver jewelry. Thus, even if it is separated from a practice of the Bodhisattva conduct, or, even it is not directly sustained by the action of practising the Bodhisattva conduct, even if we only generate the mind wanting to attain enlightenment, that will overpower all the great qualities of the Hearer and Solitary Realizer.

Also, for example, as soon as the young of the garuda is born it outdoes the host of other birds. It has such a pure quality of eye, enabling it to see a great distance, and that quality of its eye makes it outshine those other birds.

Or, for example, as soon as king's heir is born, he outshines the older people who are in the king's service, despite only being an infant, because of a superiority of lineage that comes from the fact that he is destined to become king.

17
Although great fruits occur in cyclic existence
From the mind that aspires to awaken,
An uninterrupted flow of merit does not ensue
As it does with the venturing mind.

Great, extensive, and unending results and merits come from the wishing mind while in cyclic existence, since merely by contemplating on bodhicitta the person has not abandoned cyclic existence. But it does not yield the merit that comes from the engaging mind.

By merely contemplating on the mind which thinks, "If only I could attain enlightenment for the sake of all sentient beings," there are great benefits. This is not just Shantideva's opinion, nor did he just make it up to make people happy. In order to dispel such conceptions, it is explained that this is what Buddha taught in the sutra, "Dong Bu Koepa Sutra, in the "Advice to a King," and in the former and later "Liberation of Maitreya" sutras.

This shows the source of Shantideva's teaching and, of course, everyone who is following Buddha because of what he taught and who is studying his teachings will trust what Buddha said.

To develop the mind wanting to attain enlightenment, it has to be for the sake of the sentient beings. Just wanting to attain enlightenment is something the Hearers and Solitary Realizers have for their own sake. Here, it is not for one's own sake but for the sake of others.

The mind wanting to attain enlightenment for the sake of all sentient beings is something that would be excellent to generate at all times, whether on the move, staying in one place, sleeping, eating, drinking, or whatever we are doing. That is what it says here. But even if we cannot have it at all times, whenever we can it will be very good. If we can think this, we never need to worry ourselves thinking that we did not get to do any virtue, or we did not get to purify, or gather the collections.

Also, sometimes, if we ever start wondering whether there is all that much benefit in thinking this, or whether it can purify all that much, we should think about the reasons mentioned above, the quotes from Buddha's teachings, and in this way make our mind firm.

Great, vast results arise from the wishing mind even when we have not abandoned cyclic existence. Can the same benefits arise from it that arise from the engaging mind? No, but the results we obtain from it when we are in cyclic existence are still enormous.

The sutras attest to the benefits of the wishing mind, and when we have a sutra that we can refer to, something actually taught by the Buddha himself, we can be sure that the point being made is totally authentic and trustworthy. We are not being obliged to take the word of the Indian and Tibetan scholars. Even though it is in general appropriate to trust in what they say, the ultimate source that we can look to for confirmation is the word of Buddha himself. When it is actually Buddha's own word, we can believe it one hundred per cent.

When the Tibetan lamas composed texts they would always make the point that they had not made up what they were saying, and would prove this by quotes from the great Indian scholars. The Indian scholars would do the same thing by quoting from the sutras and tantras. There is a world of difference between just me saying that there are these benefits and being able to show that these are the benefits that Buddha himself taught. The two sources are not at all the same. There is a great difference in their reliability and value.

In connection with this, Shantideva wrote the "Compendium of Trainings," in which he quoted all the sutras which explain the benefits of bodhicitta, just as Nagarjuna composed "A Compendium of Sutras" to show the sutra sources of his teachings on emptiness to prove that what he said was correct, to show the source and to inspire belief.

If a person says, "Well, maybe Buddha did say that, but still..," there is not much we can do, is there? There is not really anything you can say.

These sutras here are sutras whose meaning is definitive, so it is appropriate to take them exactly as stated. They are not sutras whose meaning needs to be interpreted.

When these sutras are quoted, it gives us strength of mind, doesn't it? For example, when it is said that the mind of bodhicitta, which thinks, "If only I could attain enlightenment for the sake of all sentient beings," is so valuable, just like a diamond, since diamonds are jewels that we value so highly, hearing such a comparison makes us start to see its great worth.

In the sutra, "Advice to a King," Buddha told the king that the latter was too busy with his royal duties to practise all the time, to meditate in four sessions and so on, but that he should never let go of the mind thinking, "If only I could attain enlightenment for the sake of all sentient beings," and have it present always, whether laying down or standing up, on the move or stationary. He said that if he were to do that it would be excellent. He said to him that in that way in the course of running his kingdom and without letting it slide he would be gathering the collections vastly and purifying evils of great power. It is here that we see the essence of advice on how we should practising.

The benefits of the engaging mind

18
And for he who has perfectly seized this mind
With the thought never to turn away
From totally liberating
The infinite forms of life,

19
From that time hence,
Even while asleep or unconcerned,
A force of merit equal to the sky
Will perpetually ensue.

"In order to free all countless sentient beings differing in disposition, interests, and thoughts, from cyclic existence, and then to lead them to the ground of Buddha, I shall generate and continuously keep the intention to accomplish the welfare of others; from then onwards."

"From then onwards" means from the time of having taken the engaging vow on the basis of such a continuously abiding intention to accomplish the welfare of others. Why

is the engaging vow taken? To place the countless sentient beings varying in disposition and so on, in the state of enlightenment, having freed them from the suffering of cyclic existence.

For the third line, "continuously having the intention to accomplish the welfare of others," what should we do once we have such an intention? We should take the engaging vow. Once that vow has been taken, from that moment onwards, if we are doing good, of course, but even if we are sleeping, or drunk, or whatever we are doing; even when our conduct is negative or unpronounced, the virtue of this will continuously increase. From the moment when we have taken the Bodhisattva vow onwards, that virtue will continue to increase. The merit will keep on increasing, and will become equal to space, and inexhaustible.

The merit and so on from the wishing mind cannot be like with the engaging mind, even though the benefits of the former are vast. The reason is that from the moment we have generated the wishing mind onwards the merit will not keep increasing continuously whatever kind of conduct, even when we are unconscientious, so that we have merit from it equal to space. Why does the one reap such benefits and the other not? Because the wishing mind is simply intent on the result; it does not actually engage in the means for attaining that result. It is simply the thought, "if only I could attain enlightenment," one has not actually done any action to sustain that wish, therefore merit will not continuously arise from it.

The engaging mind is not merely a mind thinking, "If only I could attain enlightenment," but also one has done some action to attain that, it is directly sustained by that action. That is why such merit comes in the case of the engaging mind.

The engaging mind is directly sustained by the practice of training in the Bodhisattva conduct, which mainly means practising generosity, morality, patience, and so on, in order to attain enlightenment for the sake of all sentient beings. It also means practising the three moralities, which are those of accumulating virtuous dharmas, of refraining from malconduct, and of accomplishing the welfare of the sentient beings.

The first morality is, having first generated the mind wanting to attain enlightenment for the sake of all sentient beings, for that reason, engaging in just one virtue, even just a small virtue. The second morality is, for the same reason, in order to attain enlightenment for the sake of all sentient beings, refraining from any negative action such as killing, stealing, lying. The third morality is doing even a slight action in service of others, for the same reason.

In the Bodhisattva sutras it says that in order to attain enlightenment it takes three countless great aeons. When some people hear of that, they think, "That must be very difficult, it's such a long time, it's so far off, it must be hard to accumulate the collections for such a long time," and they become tired and discouraged. In that situation, if we think of the benefits of the engaging mind, so that we know all the benefits we will have from the time we take that mind onwards, then we will no longer feel discouraged and our mind will become strong.

The reasons for those benefits

3B2B1A2C1 Stating scriptures
3B2B1A2C2 Logical proof

What reason is there for saying there are such benefits from the wishing mind and even more for the engaging mind? Are there really such benefits?

Yes there are, because Buddha said there are in the sutras. There are scriptural reasons. And if we are able to think logically, there are logical reasons given for making this clear to our minds. On the other hand, if our minds are not clear enough, a hundred reasons will not make us understand that there are in fact such benefits. In any case, there are these two kinds of reason: scriptural and logical.

There are logical reasons that can be clearly stated for all that Buddha taught whose meaning is definitive. If you do not know how to state the reasons, that is another thing. But in general it can all be clearly shown and understood with logic.

Stating scriptures

20
For the sake of those inclined towards the lesser vehicle
This was logically asserted
By the Tathagata himself
In the *Sutra Requested by Subahu*

The fact that the engaging mind has such benefits was taught by Buddha to Subahu in the *Sutra Requested by Subahu*. Subahu had asked Buddha what the benefits were and Buddha taught this sutra because when some people of little strength of mind, seeing that in the Bodhisattva vehicle you have to take the needs of all the sentient beings into consideration and aim for enlightenment for their sakes, and that attaining that state involves the accumulation of vast collections over a very long period, it does not really appeal to them. To them it makes more sense to aim for one's own liberation from cyclic existence, and then generate the mind generation of the Individual vehicle. Buddha said there is no need to feel discouraged because there are amazing benefits in engaging bodhicitta. When we hear this it has some effect on us, our mind is not something that remains static, after all.

This does not mean that wanting to attain the Hearer and Solitary Realizer enlightenments is bad, or that in such a way we would not attain liberation or destroy samsara. If we were to attain liberation it would be very laudable, but it cannot compare with the Bodhisattva vehicle. It is appropriate for those people who do not for now have the lineage for going into the Bodhisattva vehicle to enter the Individual vehicle, but that it would not be right for those who have the seed to attain the enlightenment of the Bodhisattva vehicle, whose Bodhisattva vehicle lineage has been activated, to become fed up and enter the Individual vehicle. Those persons should be made to give up the idea that the Individual liberation would be easier to attain and to go right ahead with the Bodhisattva vehicle.

Maitreya says that we ordinary beings have collected much negative karma, and the time we would have to spend in the hell realms and so on as a result is very long, but it is not that great an obstacle to attaining enlightenment. When our time in the lower realms is up, imprints of the Dharma of the Bodhisattva vehicle we have created now will be activated and we will be able to progress rapidly. On the other hand, if we were to attain the result of Hearer and Solitary Realizer Arhat, we would not have completed our own welfare nor that of others. Why the former? Because for ourselves we would not have eliminated all our faults. Why the latter? Because we would be unable to accomplish the welfare of others. We would have yet to accomplish their welfare. Thus, we would not have accomplished the welfare of self or others. Nor would we have become free of all faults or developed all qualities. Because the suffering previously experienced in cyclic existence was so vast and unending, when one attains a liberation from that, one spends aeons and aeons in equipoise on that peace, as if one were asleep. The life span in the lower realms, in the hell realms and so on, is long, but the time spent in equipoise in that fashion is hundreds and thousands of times longer. Therefore in comparison with that, the time spent by such ordinary beings as ourselves in first going to the hell realms and so on, then coming up, having our imprints of practising the Bodhisattva vehicle being activated, and passing through the five paths and ten grounds, is not much.

Later the person will arise from that peace, and at last they will see that they have not abandoned all that is to be abandoned nor attained all that is to be attained, then they will go in search of a Mahayana master, and start all over again, by training in love, compassion, and bodhicitta.

Also, the sutra *Pakpa Pungpo Sumpa* says that it would require an immeasurable amount of merit for all sentient beings in the universe to take birth as a Chakravartin King, since even for one sentient being to take such a birth would require a vast amount of merit. Similarly, the merit that has to be accumulated to attain the resultant state of Hearer and Solitary Realizer Arhat is huge. But next to the benefit and merit from generating bodhicitta that merit is very little.

Logical proof

3B2B1A2C2A The viability of benefits being gained from the wishing mind
3B2B1A2C2B The viability of benefits being gained from the engaging mind

The viability of benefits being gained from the wishing mind

1 The great benefits because the function of accomplishing virtue is limitless
2 There is no more beneficial intention
3 Sentient beings do not generate such a beneficial intention even for themselves
4 Praising through the conclusion

The great benefits because the function of accomplishing virtue is limitless

21
If even the thought to relieve
Living creatures of merely a headache
Is a beneficial intention
Endowed with infinite goodness,

22
Then what need is there to mention
The wish to dispel their inconceivable misery,
Wishing every single one of them
To realise boundless qualities?

A logical proof for the great benefits of wishing bodhicitta is: Buddha said that an immeasurable amount of merit is gained by thinking with compassion, "I must relieve this person's headache," therefore there is no need to mention the benefit in thinking, "I must free all sentient beings (whose number is limitless and immeasurable,) from the suffering of the lower realms and cyclic existence."

Buddha said this in the sutra which contains the story of Daughter of Dzawo, which is also the sutra source for the enormous benefits claimed for the practice of equalizing and exchanging self and others. Once we know that Buddha said there are immeasurable benefits from wanting to eliminate the suffering one person is experiencing from a headache, we can logically infer that there are immeasurable benefits from wanting all sentient beings to be free of the suffering of the lower realms and cyclic existence.

There was a navigator called Dzawo who was a guide for merchants going to sea to find jewels. There were certain islands near India with masses of jewels, some with gold, some with other precious substances and groups of merchants would go to those islands to buy jewels, and Dzawo knew how to reach the islands, one of which was named Serling, "Golden Island," now known as Indonesia. It is from that island which Lama Atisha's guru, Serlingpa, "The Man from the Golden Isle," takes his name.

Navigator Dzawo had three sons, all of whom had died. When a fourth son was born, he gave it a girl's name, and the son was known as Dzawo's Daughter. Such things used to happen sometimes, either all the sons dying or all the daughters, and to reverse their luck the parents would give a son a girl's name, or a daughter a boy's name, in order for the child to live.

Therefore later, although he was a boy, he came to be known as Daughter of Dzawo. When his father was away helping the merchants, the son conducted his own business and honoured and succoured his mother. He did well at his business, continually doubling his money, and was able to honour his mother very well. One time, he wanted to go along with his father to sea, and when he said so to his mother she did not give her permission. When his father had gone, his mother lay down across the threshold of

the house to block the son's exit. He wanted so much to go that he trod on her head and left, riding a donkey and beating it, trying to catch up with his father's party.

After a while, he arrived at a city where he was greeted with honour and served by marvelous young men and women who offered him delicious food and drinks. Buddha said that this was the result of the service and honour he had shown his mother. Another day, he arrived in a horrible place, an occasional hell, where he saw a person in excruciating pain caused by a sharp iron disc spinning on his head. Due to this, his brains were spilling out of his skull and he was eating them. The son asked, "What caused this to happen?" He heard the reply that it was the result of treading on one's mother's head. As soon as he understood this, the spinning circular saw transferred to his own head, causing great pain. But at that point he thought, "May all the pains in the heads of all people who are experiencing that suffering due to having, like myself, trodden on their mother's head, ripen on me; may they all be free of pain; may the head illnesses of all sentient beings ripen on me; may they all recover from their illness."

Immediately he made that prayer, the saw on his own head spun off into space and his head was healed due to the strength of his prayer for all the pain and sickness of all sentient beings to ripen on him.

There is also the story of when Buddha, before being enlightened, was in the hell realms pulling a cart. At that time his team-mate was very feeble, and the Bodhisattva said, "He is so poor and weak, put his rope on me and let me pull by myself." At that, the hell guardians said, "Sentient beings have to experience their own ripening results, there is no avoiding it," and smashed him on the head [and he was able to die, thus leaving the hell realm].

It was in this way that the hell being in the same continuum as Buddha generated compassion. This is a similar story to that of Dzawo's Daughter. These stories are the sources, Buddha's own word, for the great benefits of equalizing and exchanging self and others.

Praying, "may the head illnesses of all sentient beings ripen on me, makes one's own head illness heal. Similarly, if one thinks, "May no sentient being have to experience the vast suffering of the lower realms and cyclic existence, instead may it all ripen on me," it is very helpful towards one's own liberation from the suffering of the lower realms and cyclic existence.

If there is such great benefit from wanting to relieve just one sentient being of a headache, what need to mention that there would be great benefit from focusing on all sentient beings and wanting to wipe out all their suffering and to conjoin them with all forms of happiness?

There is no more beneficial intention

23
Do even fathers and mothers
Have such a benevolent intention as this?
Do the gods and sages?
Does even Brahma have it?

The mind thinking, "If only the suffering of all sentient beings could be extinguished, and if only they could have the happiness of liberation and enlightenment," the best of benevolent minds, is most rare. Even parents, who have the most benevolent intentions towards their children, do not have such a thought for their children. They do not even understand such things. Neither, do Brahma, Gyajin, the rishis, and so on, beings who pretend to be such great benefactors of the world, have such an altruistic intention.

Sentient beings do not generate such a beneficial intention even for themselves

24
If those beings have never before
Even dreamt of such an attitude
For their own sake,
How would it ever arise for the sake of others?

The benevolent intention, "If only I could be free of the suffering of the lower realms and cyclic existence and attain the happiness of liberation and enlightenment," is something that people have never before had even for themselves, not even in their dreams, never mind when they are awake, then how amazing and rare is the mind wanting this for all sentient beings?

Praising through the conclusion

25
This intention to benefit all beings,
Which does not arise in others even for their own sake,
Is an extraordinary jewel of the mind,
And its birth is an unprecedented wonder.

Such a mind does not arise in ordinary sentient beings not even for their own sake, and not even for a moment. Therefore the intention of the Bodhisattva to attain enlightenment in order to be able to accomplish the happiness of all the limitless sentient beings and eliminate all their suffering is like the most outstanding of jewels that has never been seen before. A thought which has never been generated by ordinary sentient beings for their own sake has been generated in the mind of the Bodhisattva for the sake of all sentient beings, that mind being the mind wanting to accomplish the happiness of all sentient beings and free them from all suffering. That mind is amazing, a tremendous jewel, outstanding.

The viability of benefits being gained from the engaging mind

Both wishing mind generation and engaging mind generation are actually mind generation. Specifically, they are both conventional mind generation, they are not

ultimate mind generation. Mahayana mind generation refers to the wishing and engaging minds, it does not refer to ultimate mind generation. Mahayana mind generation is the mind generation developed through meditating on the stages of the path of the Bodhisattva vehicle, either training the mind in terms of the seven-fold cause and effect instruction or equalising and exchanging self and others.

There are two Bodies of Buddha, one an ultimate body and one a conventional body. The latter has three, the two Form Bodies - Emanation Body and Enjoyment Body - and the Wisdom Truth Body. The main conventional bodies, however, are posited as the two Form Bodies because they are able to appear to the trainees in accordance with their dispositions, intentions, and interests. That is something that the Wisdom Truth Body cannot do. For example, the Enjoyment Body can appear to its circle of Arya Bodhisattvas and they can see it. Similarly, the Supreme Emanation Body can appear to ordinary beings if they have pure karma, and they can see it and listen to Dharma from it. The twenty-one uncontaminated wisdoms in the continuum of the Arya Buddha and other consciousnesses which are counted as the Wisdom Dharma Body and which are the exalted knowers in the continuums of Arya Buddhas are only able to be experienced by other Buddhas. They cannot be seen by the trainees.

Similarly, the extinction in the continuum of an Arya Buddha which is the extinction of the two obscurations along with their imprints, that true cessation, which is the Nature Body, cannot be seen by the trainees. It is also not a conventional body but the ultimate body of Buddha.

The desire to attain the state of a Buddha for the sake of all sentient beings refers to, in the sense of focusing on, the conventional body of Buddha. It is called *conventional* mind generation because of the fact that it mainly refers to the *conventional* form bodies of Buddha.

There is much discussion over whether there is or is not conventional mind generation in the continuum of a Buddha, and whether wishing mind generation is real mind generation. Our final view is that there is conventional mind generation in the continuum of an Arya Buddha, since the borders of mind generation are posited from the path of accumulation of the Bodhisattva vehicle up to the ground of Buddha. Similarly, wishing bodhicitta is actually mind generation, because when mind generation is classified according to its entity you have the wishing mind and engaging mind. *According to its entity* means both *are* mind generation, the entity of *each* is mind generation, that is, each *is* mind generation.

Wishing bodhicitta is merely the wish to attain the state of enlightenment, and thinks, "How wonderful it would be attain the state of Buddha for the sake of all sentient beings." It is a mind which has similarities with the aspiration intent on the conventional bodies of Buddha.

Committed wishing mind: first make the main mind wanting to attain enlightenment for the sake of all sentient beings, then make the decision to keep that main mind from that time until enlightenment without giving it up. When we think that way we are generating committed wishing bodhicitta. It does not have to remain manifest.

Committed wishing mind generation has to be taken by way of reciting a ritual. The mere wishing mind does not. It can be, but it does not definitely have to be. With

committed wishing mind generation, the mere wishing mind is not enough; on top of the mere wishing mind we need the ability to train in the wishing mind precepts, which means being able to train in the precepts which are the causes preventing our mind generation from degenerating in this life, and the precepts [which are to be followed] because of desiring not to be separated from mind generation in future lives, which means abandoning the four black actions and practising the four white actions. If we are able to train in those precepts we should take the committed wishing mind. If we are not able to train in those precepts, we should not take the committed wishing mind.

The wishing mind does not have to be sustained by the action of the practice of the conduct, the action of the practice of the six perfections, which are done in order to attain the state of a Buddha. With it, we do not need to engage in that action. This applies to the wishing mind, the mere wishing mind, and the committed wishing mind.

When mind generation is directly sustained by the action of practising the conduct, it is engaging mind generation. It is engaging bodhicitta when we engage in the action of practising the Bodhisattva conduct in order to attain the state of Buddha for the sake of the sentient beings. "Engaging" means going_into, or practising that conduct.

The engaging vow and the Bodhisattva vow are exactly the same. But engaging mind generation and the engaging vow are not the same. Gyaltsab Je makes this point in the commentary we are following as our root text. He says these two are not the same because engaging mind generation is exactly as we said above: when it is mind generation and it is directly sustained by the action of practising the conduct, it can be posited as engaging mind generation. The engaging vow, or Bodhisattva vow, is different. As a *vow*, it is posited from the side of accepting to abandon the respective objects to be abandoned, as in the expression, "morality of restraint from misconduct."

The word "sdom pa" can equally be translated as restraint or vow. Whenever we talk of a vow, or restraint, it is always posited from the point of view of accepting to abandon the respective objects to be abandoned. Whichever vow it is, we need to have the desire to take the vow and the correct motivation. When we take the Bodhisattva vow, we need a guarding mind, guarding from the eighteen root downfalls and forty-six secondary faults. Correctly speaking, before taking the Bodhisattva vow, the student should be taught what the root downfalls and secondary faults are. Then when coming to take the vow the student will know what they have mainly to abandon, and what branches need to be abandoned, and to have the mind wanting to abandon these things.

Whether the vow is taken by way of a ritual performed with a guru or without one, both are possible, the ritual is the same. First of all we would need to take the vow from a guru, and then subsequently when we take it over and over again we can do so alone without the presence of a guru.

If we recite the ritual with the desire to generate the engaging mind only, we can recite the words of verses twenty-three and twenty-four in chapter three. Or as in the six-session yoga, "All gurus, Buddhas, and Bodhisattvas, please listen to me…" Alternatively, we can use the words that occur in the Vajra Yogini Self Initiation, "I go for refuge to the three jewels, I confess my evils individually…" These are all in verse form. There is also the prose version in the Lam Rim Chen Mo, quoted by Lama Tsong Khapa from the "Explanation of the Morality Chapter of the Bodhisattva." There are in fact several

formulae varying in brevity. When we recite any of these rituals with the desire to generate the engaging mind only, we will be generating the engaging mind. If we recite any of them with the desire to take the Bodhisattva vow, we will generate the Bodhisattva vow. The point here is that the ritual for generating the engaging mind and for receiving the Bodhisattva vow is the same. And for those of sharp faculties both wishing and engaging bodhicitta can be taken at the same time. Thus, it is not absolutely fixed that we have to generate first wishing bodhicitta then engaging bodhicitta.

Wishing and engaging bodhicitta are the same in referring to the conventional bodies [and wanting to attain them] for the sake of the sentient beings. Ultimate mind generation has a totally different referent. It does not refer to conventional phenomena at all. It refers to emptiness. It is attained with the first ground, and is the mind directly realising emptiness on the path of seeing of the Bodhisattva vehicle onwards. The expression "first generating the mind" is taken to mean the first time the conventional mind is generated, and that is on path of accumulation, which is an ordinary Bodhisattva's path. "First generating the ultimate mind" is something that only happens on attaining the Arya paths.

The viability of benefits being gained from the engaging mind

3B2B1A2C2B1 The actual point
3B2B1A2C2B2 The viability of that
3B2B1A2C2B3 Dispelling qualms

The actual point

26
How can I fathom the depths
Of the goodness of this jewel of the mind,
The panacea that relieves the world of pain
And is the source of all its joy?

Although the wishing mind has huge benefits, the engaging mind has vastly more. It is the cause of joy of all migrators. There are two kinds of happiness, that of high status and that of liberation. If we attain the happiness of high status it is joyful, as is the happiness of liberation. Engaging bodhicitta is the cause that makes people experience the joy of high status and definite goodness. Depending on it, the joy of high status will be generated in the continuums of some people, and the joy of liberation will be generated in the continuums of others. It is also like a great medicine which soothes the illness of suffering in the continuums of all sentient beings.

Many wishes and needs can be granted by a wish-fulfilling jewel without effort. Similarly, depending on engaging bodhicitta we can gain the happiness of high status, of liberation, and the happiness of all knowing which soothes the illness in the continuums of all sentient beings. Everything can come from it.

The merit and benefit in engaging bodhicitta is beyond measure. This is stated by Buddha in the "Questions of Pejin Sutra" where Buddha said that if the merit of generating engaging bodhicitta in the continuum were to transform into form, it would more than fill all of space.

Again, the Compendium of Trainings quotes the many passages in the Sutra "Dong bu Koe pa." We should refer to that sutra.

The viability of that

27
If merely a benevolent intention
Excels venerating the Buddhas,
Then what need to mention striving to make
All beings without exception happy?

When we generate wishing bodhicitta the merit exceeds that of completely filling all the Buddha lands with the seven precious articles and offering them to the Buddhas. The merit from the engaging mind is thousands of times greater.

The wishing mind merely wishes for enlightenment, it does not engage in the cause for enlightenment. The engaging mind, however, does not merely wish for enlightenment, but engages in the causes which accomplish it, thus the merit and benefit are far greater.

The *King of Concentration Sutra* says, "Even having the intention, "May I become Buddha in order to protect all migrators" yields merit far greater than we would receive if we were to completely fill many millions of Buddha lands with offerings and offer them to the Buddhas." So, what need to say that the merit of engaging in the practice of the Bodhisattva conduct in order to make all sentient beings attain the most peerless of happiness would be limitless?

Dispelling doubts

The doubt arises: All sentient beings instinctively have the desire for themselves to have happiness and not to have suffering. So, if we exert ourselves to gain happiness and abandoning suffering, we will be able to attain happiness and be free of suffering. It falls to the individual to attain his or her own happiness and to abandon his or her own suffering, rather than for someone else to be striving for their happiness and to free them from suffering. Therefore, it is not necessary for someone else to exert themselves in accomplishing the suffering and dispelling the suffering of the sentient beings.

What is this qualm about? The Bodhisattva works hard in the path to accomplish the happiness and dispel the suffering of all sentient beings, but the doubter is saying here that the efforts of someone else do not really have the ability to accomplish the happiness and dispel the suffering of the sentient beings. The Bodhisattva tries so hard to accomplish the happiness and dispel their suffering of sentient beings, and this person asks whether it might be better for each of us to strive to accomplish our own

happiness and dispel our own suffering rather than someone else doing it for us. The answer to this doubt is given in the next three verses:

28 - 30
Although wishing to be rid of misery,
They run towards misery itself.
Although wishing to have happiness,
Like an enemy they ignorantly destroy it.

For those who are deprived of happiness
And burdened with many sorrows
It satisfies them with all joys,
Dispels all suffering,

And clears away confusion.
Where is there a comparable virtue?
Where is there even such a friend?
Where is there merit similar to this?

That doubt is incorrect. We should definitely make efforts to accomplish the happiness of all sentient beings and dispel their suffering because, even though each sentient being does indeed have the desire to have happiness for themselves and to be free of their suffering, still, due to the mental afflictions in their continuums they engage solely in the causes of suffering. Due to their afflictions they circle without end in cyclic existence, continually suffering the misery of the three lower realms. Because of the affliction which is the ignorance of karma and its results, although they do have the mind which desires to give up suffering, they do not have an exact understanding of the theory of karma and its results, so they engage in the causes of suffering. Due to that, even if they do not desire suffering they have to experience it, that is a fact of nature.

For example, in order to dispel the suffering of hunger, some people steal, some kill, and so on. And if people do that, they will go to the hell realms and so on. Why? Because by killing, stealing, and so on, they create non-virtue, and as a result of non-virtue they have to go to the lower realms.

Although they all want happiness, they do are ignorant about the method for attaining it. Due to the ignorance of karma and its results, when they come to take measures for securing their happiness the means they rely on actually cause suffering. When they do those actions they are going to produce suffering for themselves even if what they want is in fact happiness. Thus their ways of acquiring happiness are misguided. They have misunderstood karma and its results because of not having a good understanding of the points to be adopted and avoided. Because of being mistaken in their means, then even though they do not purposely want to destroy their happiness, because they actually do the wrong things, what they in fact do while they are trying to achieve happiness is that by the way they end up destroying their happiness as if it were an enemy. What they do is create the cause of suffering.

For example, even if people who are hungry and thirsty and want the pleasure of eating and drinking were to eat poisonous food their means would be mistaken. They might get a tiny bit of pleasure from dispelling their suffering of hunger and thirst, but much greater suffering would be yet to come. It is like that.

Although people want happiness and do not want suffering, they are ignorant of the means to achieve these desires and have suffering and no happiness. This mind of engaging bodhicitta, which has the function of satisfying them with the happiness of high status and definite goodness, of severing the continuum of their sufferings, and dispelling the darkness of their ignorance of what is to be adopted and abandoned, is a truly great and vast virtue. It would be difficult to find a virtue which is its equal.

This mind, which accomplishes the benefit of all sentient beings, by doing what is necessary to bring them all forms of happiness, and which protects them from all harm and suffering, is the best of companions and friends. There is no greater merit than this mind, since it correctly reveals all the points to be adopted and avoided. The Bodhisattvas, moved by bodhicitta, reveal the points to be adopted and avoided to the sentient beings, so what reveals those is bodhicitta. Since it is the fundamental cause of the revelation of those, it is acceptable to say that it is in fact it which reveals them. No virtue has merit greater than that motivation. Since bodhicitta is so amazing, we should definitely try to generate it.

We have to make sure we do something really worthwhile now that we have this basis having freedoms and endowments. The most worthwhile of all that we can do is to meditate on bodhicitta and emptiness. These are the most worthwhile among all that is worthwhile. If one asks, "But there is no explanation here about how to meditate on bodhicitta?" That comes later. First of all we are looking at the benefits of and need for bodhicitta. When we know that, we will spontaneously want to engage in the meditation on bodhicitta.

First, Shantideva offers a compelling explanation of the benefits of bodhicitta in order to get us to venture into the meditation on bodhicitta. When we see the purpose of doing something we will go into it. For example, when a businessman sees great profitability in an enterprise he will venture into that enterprise.

We spoke at great length about how bodhicitta brings happiness to sentient beings and dispels their suffering. If one asks, "But isn't it the responsibility of great love to accomplish the happiness of those bereft of happiness? And isn't it for compassion to dispel the suffering of those who are oppressed by suffering?" It is true, but we were not talking about love and compassion alone. We were talking about love and compassion motivated by bodhicitta, because mostly we were talking about the benefits of bodhicitta.

Praising the person who meditates on bodhicitta

3B2B1A2D1 Praise is suitable because of helping out of great compassion without even being asked

3B2B1A2D2 If it is appropriate to praise doing a little benefit, praise for accomplishing all happiness and all benefit is highly appropriate
3B2B1A2D3 Praise is suitable due to having become a supreme field

Praise is suitable because of helping out of great compassion without even being asked

31
If whoever repays a kind deed
Is worthy of some praise,
Then what need to mention the Bodhisattva
Who does good without its being asked of him?

When we are in a wretched state with much suffering, if someone helps us, we will subsequently recall them, thinking, "that person helped me so much and was so kind to me when I was having a hard time," and we will praise them for it.

Although we have not helped or been kind to Bodhisattvas, or sought their help, they still help us with the wish that our suffering of the lower realms and of cyclic existence is annihilated. They want our fear of existence and peace to become non-existent, and they want us to have the happiness of liberation and all knowingness. Without our asking, they help us to have the ultimate uncontaminated happiness of the states of liberation and omniscience. Therefore it is certainly suitable to praise them.

Not to mention the Bodhisattvas, even those who have awakened the Mahayana lineage and have generated love and compassion in their continuum also help us, and they should also be praised for their goodness. It is not just ourselves, they want all sentient beings to be free of suffering and to have happiness, and they strive to bring this about.

Praising a person even for only having helped a little when we were in a wretched state by giving us food, clothes, and so on is the usual custom. If that is so, people who extensively help us without being asked are definitely worthy of the praises of all human beings and gods. Not only are they worthy of praise but of prostrations and offering.

They help without any hope of reward or ripening result in future. Motivated by love and great compassion they benefit all sentient beings equally without the slightest discrimination, like seeing those in a high position as superior to those who are in an inferior position. Therefore they are definitely worthy of praise.

If it is appropriate to praise doing a little benefit, it is highly appropriate to praise the accomplishment of happiness and all that is of benefit

32
The world honours as virtuous
A man who sometimes gives a little, plain food
Disrespectfully to a few beings,
That satisfies them for only half a day.

33
What need be said then, of one
Who eternally bestows the peerless bliss of the Sugatas
Upon limitless numbers of beings,
Thereby fulfilling all their hopes?

Even when giving a paltry amount of food to only a few sentient beings for a short time and without politeness or respect, simply saying contemptuously, "sit here and take this," and when the benefit of the food is only that it suffices to fill the stomach for half a day, it is possible that many people would revere and praise us, saying that we had done a great virtue, and that we were very generous.

For a Bodhisattva, the object is vast, it is not limited to one or two hundred people, it is for countless sentient beings for as long as they remain - until samsara is empty. Also, instead of the pleasure of ordinary food, it gives the peerless, endless, uncontaminated happiness of Buddhahood. The pleasure of a few having a full stomach for half a day cannot compare with fulfilling all the desires of all sentient beings. Also, the above action of giving was done disrespectfully, here, it is given with respect and a pleasant manner of speech that makes their minds happy. Thus the Bodhisattvas are great benefactors.

If the previous way of giving deserves praise, veneration, and the epithet "Benefactor," then beyond any doubt the giving of the Bodhisattva warrants the title, "Great Benefactor," and surely deserves the praise, veneration and reverence of all humans and gods.

In brief, these verses indicate that the Bodhisattva is a great benefactor. Prior to this, the bodhicitta itself has been praised and described as extremely important. Now Shantideva is saying that the person in whose continuum there is bodhicitta deserves praise, and he gives examples where we would usually praise a person.

It is appropriate to praise Bodhisattvas because they do not just give external objects but, if the time is right, they give their bodies contained in their own continuums without the slightest sense of loss. Similarly, they give sentient beings their roots of virtue accumulated in the three times. Therefore they are definitely worthy of praise.

They would not give sentient beings anything which would harm them or bring about their undoing, but otherwise there is nothing they would not give. Thus they would not give poisonous food or drink to them. They would not give food to one who is fasting, nor food in the afternoon to a person who does not eat in the afternoon. There are some occasions when certain things are not to be given, but otherwise there is nothing they would not give. They would give the sentient beings their body, possessions, their virtues accumulated in the three times, everything.

Therefore, Venerable Maitreya says in the *Ornament of Sutras* that there is nothing the Bodhisattva will not give because they give to others their body, possessions, and so on. They mature the continuums of sentient beings in order to dispel their suffering and accomplish their happiness and, besides, when the time is right, they even give away their bodies. They do not give their bodies to all and sundry. They give their bodies

when they come across a person who has a need, without differentiating between high or lowly position, they give their bodies equally.

When the time has come to give their body, they will not say, "You are a poor person, I am not giving to you, I want to give my body to someone important." Or, if a highly placed person asks for their body, they will not say, "I am not giving my body to you, I want to give it to a poor person." They give equally without bias. Mainly they simply give when there is a need. When the need is there they will satisfy the hopes of whoever comes to them by even giving their body without bias.

Praise is suitable due to having become a supreme field

The Bodhisattva is a supreme field of benefit and harm in the sense that, if we help a Bodhisattva by making offerings and so on, we receive great virtue and if we harm a Bodhisattva just a little, we receive great non-virtue.

3B2B1A2D3A Why it is not right to disparage a Bodhisattva even a little
3B2B1A2D3B Why it is right to meditate on faith
3B2B1A2D3C Therefore, it is suitable to prostrate and take refuge

Why it is not right to disparage a Bodhisattva even a little

34
Buddha has said that whoever bears an evil thought
Against a benefactor such as that Bodhisattva
Will remain in hell for as many aeons
As there were evil thoughts.

Without mentioning the great misery that will befall us if we physically harm a Bodhisattva, a great benefactor who gives all happiness of liberation and omniscience, by beating or hitting, or if we verbally criticising and so on, if we generate an angry mind just for a moment, such as intending to harm a Bodhisattva, we will be born in the hell realms for as many aeons as the number of moments that our anger endured.

Buddha said that if we generate any wicked intention, not only anger, we will be born in the hell of unceasing torment and experience that suffering for as many aeons as the moments that wicked intention lasted. So we must be prudent, we do not know who is and who is not a Bodhisattva, therefore while it goes without saying that we have to watch our mouths and not talk indiscriminately, we should also be very careful about our minds.

In the sutra "Cho 'Phrul," Buddha said, "I and those like me can judge a person's level because of knowing all that there is to know. Without this, you cannot judge others because you cannot know what is in their minds. Therefore, you should be careful."

If there is a pit of hot coals covered by dust so that it looks like part of the road, if you put your foot into it you will experience unbearable suffering. Therefore do not speak

indiscriminately nor generate angry, malicious, or wicked thoughts to others, because if those actions are directed towards a Bodhisattva it will be your undoing.

If someone who is not a Bodhisattva generates an evil mind towards a Bodhisattva, no need to mention what will happen. Even if a Bodhisattva generates some evil, angry, or malevolent mind, or manifests these in their physical or verbal actions, towards another Bodhisattva, the offending Bodhisattva will fall to the lower realms.

They have no choice but to go to the lower realms at least for a short while. The duration can vary. For example, some special substance is necessary to break a diamond. Not just any other stone or weapon can do it. Without that special stone the diamond cannot be broken. Similarly, for the fall of a Bodhisattva (to the lower realms) they would have to criticise another Bodhisattva. Other actions could not bring about the fall of a Bodhisattva (to the lower realms).

Why is this so? The Bodhisattva is the cause of the Buddha, as it is said, "the Buddhas are born from Bodhisattvas." From the Buddhas come the doctrine of scriptures and of realisations, the Hearers and Solitary Realisers, high status and definite goodness, and all forms of happiness. Therefore, when we harm a Bodhisattva we have harmed all those, so it is a very serious thing indeed. We would be harming all happiness and benefit together with its cause when we harm a Bodhisattva. If one harms the cause one harms the result.

Furthermore, Buddha said that we should treasure the Bodhisattvas, who are like the new moon. Where all the Buddhas, who are like the full moon, first came from is the Bodhisattvas, therefore the causes of Buddhas should be cherished. If you want to have a medicinal tree, seeing with an extensive concern for others that if you were to have such a plant its branches, leaves, and flowers would be able to cure the illness and bring about the happiness and benefit of the sentient beings, you should cherish the small shoot and seed of that tree.

Buddha once said that if ever a Bodhisattva had to travel somewhere by carriage and there were no horses or the like to pull it, he himself would don the harness and pull it himself. That demonstrates his high regard for Bodhisattvas.

In the *Sutra of the Seal of Engaging in the Generation of the Force of Faith*, Buddha said it would be a great evil to lose one's temper and harm all sentient beings in all the worlds of the ten directions by throwing them in jail. If, however, any person were to lose their temper and say with an evil mind, "I am not going to look at that ruffian, I am not going to face that person," and turn their back on that Bodhisattva, the evil would be even greater. The former evil would already be immeasurable, but the latter would be greater.

Similarly, if anyone were to wrest all their possessions from everyone in this Southern Continent, it would be a great evil. (This is just an example; we are not recounting how one time someone actually did this! The same goes for the example above.) But it would be even more evil to insult one Bodhisattva through having an unruly mind. The former is truly a very awful thing to do, but the latter is even worse. These comparisons are made to encourage us to take care, they are passages from the *Manjushri Sutra*.

Furthermore, if any person were to destroy or burn all the stupas in as many worlds as there are molecules of water in the River Ganges (actually the words in the text

literally say "the number of grains of sand in the River Ganges," but in fact it means the molecules of water in the Ganges), that would be very evil. But the evil of getting angry, or generating a malevolent mind towards a Bodhisattva would be immeasurably greater.

In brief, if we wrong a Bodhisattva we do wrong to the Buddha and all the happiness in the world. We are harming the Buddha, who is the cause of all happiness in the world, since all happiness in the world is based on him, and that happiness itself. Therefore we have done bad to all the happiness in the world along with its causes. It is similar if we help a Bodhisattva or practise some virtue in connection with one. If we harm a Bodhisattva we have harmed the supreme field of harm, and we will have accumulated enormous evil. Similarly if we create virtue in relation to a Bodhisattva we create an enormous amount of virtue.

The reason why it is right to meditate on faith

35
But if a virtuous attitude should arise (in that regard)
Its fruits will multiply far more than that.
When Bodhisattvas greatly suffer they generate no negativity,
Instead, their virtues naturally increase.

When people generate strong faith in a Bodhisattva and make prostrations and so on, even more virtue is created than the extent of evil explained above. To be angry at a Bodhisattva causes suffering in the hells for as many aeons as moments of anger. As a result of virtue created in relation to a Bodhisattva, happiness comes for many more than an equal number of aeons. This is taught in the same sutra, the *Sutra of the Seal of Entering into the Definite and Indefinite*.

If someone removes the eyes of all sentient beings in the world, and another were to come along and restore their sight with a motivation of love and compassion, that would be of great benefit. But the merit of looking upon a Bodhisattva with a mind of faith is incalculably more than that. Prostrating, making offerings, and so on, such as venerating and serving with faith, and the like, brings enormous merit.

Similarly, if some person were to throw all sentient beings in this world into jail and another were to free them and place them in the happiness of Wheel-Turning Monarchs, Brahmas and Indras, there would be great benefit in that. Immeasurably more merit comes from praising a Bodhisattva by way of faith and appreciation.

If we do virtue, the Bodhisattva is the supreme field of virtue, and if we do non-virtue the Bodhisattva is the supreme field of non-virtue. The Bodhisattva is thus a very powerful field.

We said that, never mind physically or verbally harming a Bodhisattva, just on the mental level becoming angry, malevolent, or the like, is an enormous evil, so we should be careful. Although there are just the first two lines in verse thirty-five regarding this point, there are many sutras which support these two lines, such as the *Sutra of the Seal of Engaging in the Definite and Indefinite*, the *Cho Trul Sutra*, and the *Dezhin Shekpa Sang Wa Ten Pa*. those.

When wrong is done to a special field it is a great fault, but on the other hand if we do a good action there is much more good that comes, such that the good overwhelms the bad. Why? Because virtue in general overwhelms non-virtue, whereas non-virtue cannot destroy all our virtue and make it impossible for us to become Buddha.

When we commit the boundless negative karmas it is taught that we will have unbelievable ripening results. But on the other hand, when we meditate on bodhicitta, emptiness, and so on, we purify so much evil, just like light dispelling darkness. It is like that.

In general the prayers of true words of the Bodhisattva are very strong. If we have bodhicitta in our continuum, if we make prayers with words of truth then our prayers are very powerful. For example, there was the Bodhisattva Taktu Ngu, who used his own blood to scatter on the ground to keep the dust down in the vicinity by way of venerating and honouring his Guru Choe Pak from whom he was going to receive teachings. As a result his body was severely harmed and, to restore it, Taktu Ngu made a prayer of true words, saying, "By the truth of the Buddhas, the Dharma, the Sangha..," and he was healed due to his having bodhicitta.

It is said in the Lam Rim that when pujas are done to eliminate harms and bring about benefits, if they do not work, it is because the love, compassion, and bodhicitta thoughts in the continuum of the people who are doing the pujas are not deep. If those minds are strong, the results come about as they are meant to.

For example, there is a great river just outside of Lhasa called the Tsangpo. When there are floods in the rainy season there is a danger of Lhasa being destroyed, in which case there is not much the Tibetans can do about it. On one such occasion, the Ganden Throne Holder called Je Moenlampa wrote on a stone, "If Moenlampa is a Bodhisattva, water go back." And the water retreated due to the prayer of true words of the Bodhisattva.

Following that, there used to be a custom of each monk who was able taking a stone up when the Prayer Festival was about to finish. I was young at the time and did not know anything about the story but I used to go and take up my stone anyway.

Also, Lama Atisha used to praise his Upasika disciple Gyaelwa Drom Toenpa. He said to him once, "Because you have such a good heart, please bless my arm which is very painful." Drom was a Bodhisattva and an emanation of Chenrezig. Even though he was his disciple, he praised him in this way. The point is that he was praising him because he had bodhicitta.

It says in the Lam Rim text, *Liberation in the Palm of Your Hand* that in the past people used to try to meditate on and generate bodhicitta, but nowadays it is very poor because many people say that it is very difficult to generate, and push it ahead of them, and many others say that it is common to both sutra and tantra and that it is better to meditate on the yoga of the two stages, which is unique to the tantric system, and push bodhicitta behind them.

Therefore it is suitable to prostrate and take refuge

Even if someone motivated by a strong intention to harm a Bodhisattva injures him or her to the point of almost killing, the Bodhisattva never gets angry, never wishes to exact revenge, never has an evil thought, because of the force of practice of patience, compassion, and love. By possessing this force the Bodhisattva not only does not get angry but generates love and compassion toward the person inflicting pain. Due to the practices of patience, love, and compassion being so highly developed, the virtue of the Bodhisattva will naturally increase.

36
I bow down to the body of the one
In whom the sacred precious mind is born.
I seek refuge in that source of joy
Who brings to happiness even those who harm.

The last two lines of verse thirty-five say that when Bodhisattvas greatly suffer they generate no negativity, instead their virtues naturally increase. Also, due to the strength of prayer of the Bodhisattva, indirectly, virtue comes even to the person who is inflicting the harm. For example, before becoming a Buddha, Shakyamuni was once born as a king called, Jampei Tob. Five ogres came to him and said that they had something they wanted to beg from him. They did not want ordinary external objects, but fresh blood and flesh, and asked him to give them that. Out of compassion, the king had his own arteries opened and allowed them to drink his blood. How did they receive virtue indirectly? Later on, a person with the same continuum as that king became the completely enlightened Buddha Shakyamuni, and those five ogres were born as his first five disciples and were led to the superior truths by him through his teaching the Dharma of the four truths. Thus, although these five had previously harmed him, indirectly happiness came to them.

Happiness comes to a person who harms a Bodhisattva through making a connection with one who is a source of happiness. There is no question that if a person helps a Bodhisattva happiness will come to them. If your finger touches oil gently or whether you poke at it aggressively, either way, you will be smeared by oil because by nature oil smears that which touches it.

Another example is when the Bodhisattva was a Maha Brahmin who gave his body to a tigress to eat. Later, that tigress was born as a person who looked after children at the time of Buddha, and Buddha led her to the truth.

We said before that if a person with an evil mind only slightly harms a Bodhisattva, just a mean look or an evil thought towards a Bodhisattva, they will go to the hell realms for aeons. That sounds contradictory to what we are now saying - that even if one harms a Bodhisattva one will achieve happiness.

Due to the evil thought directed towards a Bodhisattva, there will be the experience of suffering in the hell realms for as many aeons as moments of that thought. A bad

result will come from the bad attitude and bad physical expression. Then, when those results are finished, due to the words of truth and prayers of that Bodhisattva, ultimate happiness will be achieved. Superficially there seems to be a contradiction but, in fact, there is no contradiction.

Also, it says in verse thirty-five that even if a Bodhisattva is harmed in a very serious way, no evil mind, anger, hatred, malice, or any other, will be generated in the mind of that Bodhisattva due to the power of that Bodhisattva's practice of patience, love, and compassion. In general, however, there are Bodhisattvas who have anger and so on in their continuums due to not having abandoned the afflictions. On the path of preparation the many afflictions in one's continuum have lost their strength; on the path of seeing, the intellectually acquired ones are all abandoned; the inborn ones are abandoned on the path of meditation in nine stages. Therefore, Bodhisattvas do have afflictions such as anger and hatred in their continuums, and have not abandoned them. For example, the Bodhisattva on the path of preparation has them, even though they have lost their strength, and the Bodhisattva on the path of seeing has the afflictions to be abandoned by the path of meditation.

Also, there are instances of higher Bodhisattvas getting angry with lower Bodhisattvas. "Higher" does not mean "Arya," but simply higher than the one towards whom the anger is focused. For example, there are three levels of the path of accumulation, the small, medium, and great paths.

What would be the condition for that anger to arise? As we said the other day, a Bodhisattva can only fall to the lower realms by getting angry with another Bodhisattva.

When a higher Bodhisattva gets angry with a lower Bodhisattva, a hundred aeons of the virtue of giving and so on are destroyed, and when a non-Bodhisattva gets angry with a Bodhisattva, a thousand aeons of virtue are destroyed. Looked at in this way, there can indeed be anger, even manifest anger, in the continuum of a Bodhisattva. But here it says that even if a Bodhisattva is seriously harmed they not only do not give rise to an evil thought but their virtue naturally increases. So we might well wonder how it is that the Bodhisattva does not get angry. This is certainly something that makes us think.

Summary of the first chapter

Bodhicitta is the door to the path of the perfections and tantra alike. Therefore we should work hard to generate it in our continuums. To do that, it is very good to see, first of all, the benefits of bodhicitta. If we have a strong understanding of the benefits, we will have a heartfelt love of bodhicitta.

It is taught in both the *Bodhicharyavatara* and the *Compendium of Trainings* that refuge and the seven-limb puja, along with a mandala offering, are the preliminaries necessary before meditating on bodhicitta.

There are, in brief, temporary and ultimate benefits of meditating on bodhicitta. Temporarily, there is the benefit of not falling to the lower realms and of being born in the upper realms. It brings about the purification of the causes for being born in the lower realms that have already been accumulated, and makes one abstain from creating

such causes in future. Any causes for being born in the upper realms that have already been created are vastly enhanced through being supported by bodhicitta, and through reflecting upon bodhicitta many new causes for being born in the upper realms are created. Ultimately, the state of omniscient mind, the state possessing the four bodies and the five exalted wisdoms, will come from meditating on bodhicitta. Think of the benefits of this mind, and make efforts in many ways to generate it. If we do, this human life that we have, possessing eight freedoms and ten richnesses, will have been used in a most worthwhile way.

The wise who, having attained a human life with eight freedoms and ten richnesses, use it for meditating on the two bodhicittas, have really used that life in a very worthwhile way. They have taken the supreme essence from it.

The title of the chapter

The name of this chapter is The Benefits of Bodhicitta.

Chapter Two

Disclosure of Evil

3B2B2 Training in conduct once the two bodhicittas are generated

3B2B2A Generating the mind of bodhicitta
3B2B2B The way to train in the six perfections

Generating the mind of bodhicitta

3B2B2A1 The branches of preparing to seize the mind of bodhicitta: prostration, offering, refuge, and confessing by way of the four powers
3B2B2A2 Actually seizing the mind, having previously accumulated the collections, the concordant conditions, by rejoicing in virtue and so on

The branches of preparing to seize the mind of bodhicitta: prostration, offering, refuge, and confessing by way of the four powers

3B2B2A1A Explaining the text of the chapter
3B2B2A1B Explaining the title

Explaining the text of the chapter

3B2B2A1A1 Offering
3B2B2A1A2 Prostrating
3B2B2A1A3 Refuge
3B2B2A1A4 Confession

Offering

3B2B2A1A1A The purpose of making offerings
3B2B2A1A1B Actually making offerings

The purpose of making offerings

1
In order to seize that precious mind
I offer now to the Tathagatas

To the sacred Dharma, the stainless jewel,
And to the Sons of Buddha, the oceans of excellence,

The purpose of making offerings is to seize, that is, to generate the jewel-like mind, the source of the entire collection of good for all sentient beings.

To whom are offerings made? To the Tathagatas and the "Dharma of the Holy." Tathagata, meaning "thus-gone" refers to Buddha. This term comes from the fact that all phenomena of samsara and nirvana abide within dharmata-thusness. What is implied by tathagata is that they have all "gone into dharmata-thusness, where that going is final," [therefore,] everything is pure with respect to the natural stains. Here, though, "Tathagata" refers to [the Buddhas] also being pure with respect to the adventitious stains of attachment and so on. [We ourselves, for example,] are already pure with respect to the natural stains, but are obscured by the adventitious stains of attachment and the like. [For the Buddhas] it is as if, having dispelled the adventitious stains of attachment and so on, they have gone into the sphere possessing the two purities, [the purities of both the natural and adventitious stains].

In the expression, "the stainless Dharma jewel of the Holy," "of the Holy" indicates that the Dharma is a quality of the Holy Aryas - it is not in the continuums of ordinary beings. The actual Dharma jewel is the true cessation, free of attachment. That which frees from attachment is the true path; that is where the quality of the true path comes in.

That which is free of attachment is true cessation; it is free of the adventitious stains, and it is the Dharma jewel. As for that which frees from the adventitious stains, that is where the Dharma of the path, or the truth of the path, comes in. That which frees from stains is the true path and that which is free of stains is the quality of cessation.

"The Sons of Buddha, the oceans of excellence," refers to the Sangha. The Sons of Buddha are the Bodhisattvas, such as the eight close sons, Chenrezig, Venerable Maitreya, and so on. If this is explained as "to all worthy of prostration," it can be taken to refer to all Arya beings, such as the sixteen Arhats, who all possess oceans of qualities. The meaning of this verse is that many offerings are made to the Three Jewels in order to seize the mind of enlightenment.

The actual offerings

3B2B2A1A1B1 Offering substances which are not owned
3B2B2A1A1B2 Offering one's body
3B2B2A1A1B3 Offering through emanating mentally

Offering substances which are not owned

3B2B2A1A1B1A The substances offered
3B2B2A1A1B1B The way to offer
3B2B2A1A1B1C The reason for offering what is not owned

The substances offered

2 - 5
Whatever flowers and fruits there are
And whatever kinds of medicine,
Whatever jewels exist in this world
And whatever clean refreshing waters;

Likewise, gem-encrusted mountains
Forest groves, quiet and joyful places,
Heavenly trees bedecked with flowers
And trees with fruit-laden branches;

Fragrances of the celestial realms,
Incense, wishing trees and jewel trees,
Uncultivated harvests, and all ornaments
That are worthy to be offered;

Lakes and pools adorned with lotuses
And the beautiful cry of wild geese.
Everything unowned
Within the limitless spheres of space.

When making offerings, think of all the following objects and mentally offer them: any flower in the universe not owned by someone thinking "this is mine," lotus, utpala. All types of fruit in the universe, such as the aru, baru, and kyuru. Medicines, such as herbal medicines made from leaves, roots, petals, and the like. All precious metals and jewels, gold, silver, pearls. All the waters of the world that have the eight qualities, pools, seas, lakes, and so on.

Mountains of gold. Forests of all excellent varieties of wood, such as sandalwood and agaru. Meadows and secluded places that bring joy to the mind. Trees beautiful with cascades of blossom, and trees whose branches bow down with the weight of excellent fruit. All fragrant odours of gods and nagas, whether natural or prepared. The fragrance of incense. Wishing trees from which can be had all that is desired. Jewel trees, such as the churu tree which forms in the ocean. Such trees are made of jewels; they cannot be used for making fires, but they are tree-like in their formation.

Crops which grow without needing to be cultivated. Long ago, at the beginning of the abiding aeon, when the life-span of human beings was immeasurably long, corn used to grow without people having to cultivate it. Now, because the merit of sentient beings has deteriorated, we have to work hard sowing and tending crops.

Besides these things, offer anything which is right to offer to the Three Jewels, anything beautiful that has not been mentioned already, such as inconceivably beautiful lakes and pools beautified by lotuses and other flowers, and inhabited by geese whose call is a delight to hear.

These are the unowned offering substances; besides these, we can offer anything else that has no owner who thinks "this is mine," making offerings as vast as we can imagine, all in order to generate bodhicitta.

The way to offer

6
Creating these things in my mind I offer them
To the supreme beings, the Buddhas as well as their Sons;
O Compassionate Ones, think kindly of me
And accept these offerings of mine.

We should not offer just a few things but vast quantities, thinking of all that is unowned in every world there is and, in our minds, offering it to the Munis, the supreme beings, and their Sons, the Bodhisattvas. Offer to them, requesting, "please accept these offerings out of your compassion."

Making all Buddhas and Bodhisattvas of the ten directions the objects of our minds, we should offer them all the unowned offerings in all the worlds there are in all of space, and ask them to accept with compassion. The offering according to the custom of tantra is vast. There, we should think that through accepting these offerings the exalted wisdom of great bliss, which is the nature of the offerings, is generated in their continuums.

The reason for making unowned offerings

7
Having no merit, I am destitute
And I have no other gifts to offer.
O Protectors, you who think of helping others,
By your power accept these for my sake.

One may wonder why we offer imagined offerings, perhaps it is better to offer our own possessions. This verse replies to that question. Shantideva says he does not possess things to offer because he does not have a vast collection of merit accumulated in the past. He is a poor person without anything to offer, and he requests the objects of refuge for whom his offerings are meant, who remain absolutely dedicated to and ponder upon the welfare of others, to accept his imagined offerings with compassion.

When offering all that is excellent and unowned in the universe, lands, seas, mountains, flowers, fruit and so on, we should think "I offer this to the Buddhas and Bodhisattvas of the ten directions," and think that they accept our offering. The *entity of offering* is thinking that an exceptional bliss is generated in the continuum of each of the recipients, the Buddhas, Bodhisattvas, Heroes, Heroines, Dharma Protectors, Guardians, and so on.

Making the offering together with the thought that the recipient, the gift offered, and ourselves, the ones making the offering, exist in general but do not exist by nature is of great benefit.

Why are offerings made? Temporarily, to generate the mind wanting to attain enlightenment for the sake of all sentient beings, as it says in the first verse, and ultimately to attain enlightenment for the sake of all sentient beings.

A doubt arises here: "Isn't it better to offer all the beautiful things we possess than to think of all these inconceivable offerings and imagine offering them?"

It is better to offer one's own possessions, but Shantideva replies that he does not have beautiful possessions to give, he is not wealthy, and therefore he imagines the offerings.

Offering one's body

8
Eternally shall I offer all my bodies
To the Conquerors and their Sons
Please accept me, you Supreme Heroes,
Respectfully shall I be your subject.

Here, we are offering our own body, over which we do have authority. There is a way of offering our body in connection with the mandala offering, but here it is about offering our body in the sense of offering ourselves as a servant or vassal in order to carry out the wishes of the Buddhas and Bodhisattvas. Also, we do not offer our body for a limited amount of time but for ever. With utmost sincerity we should dedicate our body to the Buddhas, Bodhisattvas, and so on.

What is the purpose of offering our body? One purpose is certainly to accumulate merit. Besides, thinking with faith and respect that now the Buddhas and Bodhisattvas have authority over our body, like a king having authority over his vassals, and that we have no say anymore, dedicating our body with absolute sincerity, it is just like we become their vassal. This means that we are taking the decision to act according to the word of the Buddhas and Bodhisattvas.

What will the Buddhas and Bodhisattvas do once we have considered ourselves as offered to them? They will take care of us, and we will be free of all fears. Through being under the power of the Buddhas and Bodhisattvas, temporarily the hindrances of inner and outer adverse conditions will not occur, and in the end, having practised the instructions of the Buddhas and Bodhisattvas, we will attain freedom from the fears of peace and existence. It is just like how people think twice about harming one of the king's men, since they fear reprisals: because of being under the power and protection of the Buddhas and Bodhisattvas, temporarily the hindrances of inner and outer adverse conditions are less, and in the end we will more quickly gain freedom from the fears of peace and existence through practising their teachings.

9
Through being completely under your care
I shall benefit all with no fears of conditioned existence;
I shall perfectly transcend my previous evils
And in the future shall commit no more.

Once we are the vassals of the Buddhas and Bodhisattvas, we have to confess previous negative actions with regret, prevent others arising in the future, avoid harming sentient beings, and benefit them. This is the purpose of offering our body, and what we should do once we have offered it.

Mentally emanated offerings
First we offered all excellent unowned things in the universe, such as flowers, woods, rivers, beautiful countrysides, and so on. These are things that already exist. Mentally emanated offerings are offerings created in contemplation and then offered.

1 Mentally emanated offerings that are surpassed

The bathing pavilion

10 - 11
To very sweetly scented bathing chambers
With brilliantly sparkling crystal floors
And exquisite pillars ablaze with gems,
Having canopies above aglow with pearls.

I beseech the Tathagatas and their Sons
To come and bathe their bodies
From many jewelled vases filled with waters scented and enticing,
To the accompaniment of music and song.

The members of the merit field are invited to a bath house unimaginably beautiful, as if established from the exalted wisdom's own appearance, not made by human beings. It has four sides, ornaments, and archways like a palace. In each of the four directions are steps leading down into the bath. Into this house we invite the gurus, meditational deities, Buddhas, Bodhisattvas, Dakas, Dakinis, Heroes, Heroines, Protectors, and so on, and there are places arranged for each of them to put their clothes as in a normal bath house.

Inside the bath house is immaculate, walls and floor inset with jewels, made beautiful with strings and half-strings of pearls, with pillars, all breathtakingly beautiful. All the gurus, meditational deities, Buddhas, Bodhisattvas, and so on of the ten directions are invited and come to the bath house, leave their clothes in the places allotted, for their

bodies to be bathed by an immense number of offering goddesses with precious vases filled with perfumed water.

We usually recite, OM SARWA TATAGATA ABIKE KATA SAMAYA SHRIYE AH HUNG, and the offering goddesses wash the bodies of the gurus and so on with the fragrant water from their vases along with melodious songs.

Clothing and ornaments

12 - 13
Let me dry their bodies with incomparable cloths
Clean and well-anointed with scent,
And then may I present these Holy Beings
With fragrant garments of suitable colours.

I adorn with manifold ornaments
And various raiments, fine and smooth,
The Aryas Samantabhadra, Manjughosha,
Avalokiteshvara and all the others.

The offering goddesses dry their wet bodies with smooth, luxurious, towels, which are priceless, immaculately clean, and inconceivable. The Buddhas, Bodhisattvas, Heroes, Heroines, and so forth have no natural stains, they have abandoned all stains. But there are [apparently] gross stains due to our deluded thoughts, and that is what we should think is being cleansed. Roughly speaking, it is true that they have already abandoned the inner stains, but when we offer a bath to them their bodies become wet and we have to dry them.

The members of the merit field are offered clothes smelling extremely pleasant and of fine colours. To the ones who are ordained, offer the three Dharma robes. To the Dakas and Dakinis offer their respective garments.

Jewelled ornaments, bone ornaments, whatever is usually worn are offered. Avalokiteshvara, Samantabhadra and Manjugosha and the rest of the eight close sons have their respective jewels which we can present to them.

Perfume, flowers, incense, and food

14 - 16
Just like polishing pure, refined gold,
Do I anoint the Buddhas' forms that blaze with light
With the choicest perfumes whose fragrance permeates
A thousand million worlds.

And to the highest objects of giving I offer
Beautiful, well-arranged garlands
As well as enchanting, sweet smelling flowers,

Such as lily, jasmine, and lotus blooms.

Also I send forth clouds of incense
Whose sweet aroma steals away the mind.
As well as celestial delicacies
Including a variety of foods and drinks.

When the impurities of gold are eliminated it has a brilliant lustre and excellent colour. The splendour of the bodies of the gurus, meditational deities, Buddhas, Bodhisattvas, Dakas and Dakinis is similar to refined gold, and the goddesses anoint their bodies with perfume, the exquisite fragrance of which fills three thousand world systems.

Then they offer prized flowers of the world, beautifully coloured and sweet smelling. We can offer garlands of flowers, flower parasols, flower victory banners, flower canopies, strings and half-strings of flowers, and strung together like the electric lights we drape around our Christmas trees. There are various ways of offering flowers besides these. There are in fact so many ways in which the Bodhisattvas make offerings, and we should think of those and offer likewise. Not only flowers can be offered like this, but water, incense, offering lights, scented water, food, and music. Water can be offered in garlands, and so on.

Incense whose aroma is so exquisite and smooth that it captivates the mind. Offer huge amounts of incense: sandalwood, akaru, and many others that are customarily sprinkled on hot coals. Then offer food and drink whose colour, smell, and taste are superb.

Light, palaces, and parasols

17 - 19
I offer them jewelled lamps
Arranged on golden lotus buds;
Upon land sprinkled with scented water
Do I scatter delicate flower petals.

To those who have the nature of compassion
I offer palaces resounding with melodious hymns,
Exquisitely illuminated by hanging pearls and gems
That adorn the infinities of space.

Eternally shall I offer to all the Buddhas
Jewelled umbrellas with golden handles
And exquisite ornaments embellishing the rims,
Standing erect, their shapes beautiful to behold.

Offer candles housed in various shaped holders, made of copper, looking like lotuses and so on. Also some holders bear many lights at once. The palace surroundings are

anointed with fragrant water and inconceivably many flowers. Inside the palace are goddesses melodiously singing the praises of the Buddhas and Bodhisattvas and dancing beautifully. There are many, many gems, such as pearls, arranged in strings and half-strings, canopies, and so forth.

Our offerings to the compassionate Buddhas and Bodhisattvas should be unthinkably beautiful and extensive so that they fill all of space. Offer an opened parasol made of various precious gems, with a shaft of gold. The fabric covering is decorated by strings of jewels. Merely seeing this parasol gives rise to great joy in the mind.

Other offerings

20
And in addition may a mass of offerings
Resounding with sweet and pleasing music,
(Like) clouds that appease the misery of all,
Each remain (for as long as necessary).

Offer conch shells, gyaling, (a type of wind instrument), great drums, cymbals, and so on. Just hearing the music from these instruments gives us a great deal of physical and mental pleasure. There are some instruments whose sound can produce that effect.

Blessing the offerings to be made continuously

21
And may a continuous rain
Of flowers and precious gems descend
Upon the reliquaries and the statues,
And upon all the jewels of Dharma

Here, we bless the offerings to be made continuously, even when we are not thinking about making them. "All the holy Dharmas, rare and sublime," refers to the twelve scriptural categories and three baskets - the Dharmas which express - and all the Dharmas that are expressed, the Dharmas encompassed by the true paths and cessations, the actual Dharmas of the path. Stupas, symbols of the enlightened mind, are filled with relics of Tathagatas and Bodhisattvas. Statues symbolize the Holy Body.

"May a rain of precious flowers and the other offerings always pour down without stopping," is the thought that these eleven offerings will always be made as above, even when we are not thinking about making them.

2 Unexcelled offerings

22
In the same way as Manjugosha and others
Have made offerings to the Conquerors,

Similarly do I bestow gifts upon the Tathagatas,
The Protectors, their Sons, and all.

To make dedication prayers extremely vast, we say, "I pray just like Manjushri and Samantabhadra pray; may all that they pray for come about." Similarly, here we can think, "I offer whatever inconceivable offerings Manjushri and so on think of and offer to the Buddhas and their Sons," and in that way our offerings become extremely extensive.

The way the Bodhisattvas make offerings and thereby accumulate merits is inconceivable, beyond the grasp of our minds. Even when they do not have anything to actually give, they accumulate vast merit through mentally emanating offerings in contemplation just as we say when blessing offerings: "mentally emanated, clouds of peerless offerings of Samantabhadra, may they pervade the whole extent of space." Each time they make offerings this way they accumulate an enormous stock of merit every moment. We should think here, "I also offer like that."

The first offerings were not the best offerings that can be made, so they are called "surpassed offerings." They are good offerings to make, but there are better offerings. The unsurpassed offerings are not like that, because there is no offering that is better, there is no way of offering better than their vast way of offering in contemplation.

Besides, there is the offering of practice. If we avoid doing bad things and practise virtue as much as we can, that is the best of all offerings we can possibly make to the Buddhas and Bodhisattvas.

The unsurpassed offerings of the Bodhisattva Samantabhadra come in the Preparatory Practices. Samantabhadra has a jewel in his hand radiating light. From that an offering radiates out, then from that two offerings radiate, then from each of those three offerings radiate out, and so on. Flowers, offering water, water for bathing the feet, offering lights, incense, perfumed water, and so on, radiating out in this way so that the whole of space is filled up by these offerings which are emanated endlessly.

The Kadampa Lamas say that if we think the right way, the collections we can gather through making offerings can quite easily be without limit. What they are talking about is mentally emanated offerings.

Prostration

1 Verbal prostration - expressing praise

23
I glorify the Oceans of Excellence
With limitless verses of harmonious praise;
May these clouds of gentle eulogy
Constantly ascend to their presence.

"Oceans of excellence," those to whom our offerings are directed, have ocean-like inconceivable qualities of knowledge, compassion, and power. Through expressing the

limitless qualities that they have we are praising them. Furthermore, our praise is to be offered in a way that is pleasant to hear. Also the praises expressed are so numerous that they are like an ocean. We can, furthermore, make praises by emanating numberless bodies, each body having numberless heads, each head having numberless mouths, as explained in the Preparatory Practices. We are thinking of recipients of our praises equal to the number of atoms in the three thousand universe system, emanating bodies equal to the number of atoms in the three thousand world systems, each body having numberless heads, each head having numberless mouths; if we contemplate the expression of praises in this way, the merit we will accumulate will be huge.

Thinking in this way, and also thinking, "I am praising," is as if the words of praise are actually being spoken. Similarly, we should think, "May these praises always arise without cessation even when I am not thinking about praising, and may I thereby continuously gather merit."

2 Physical prostration, bowing down

1 Prostrating to the three jewels
2 Prostrating to the bases for generating bodhicitta
3 Prostrating to the abbots, masters, and so on

Prostrating to the three jewels

24
With bodies as numerous
As all the atoms within the universe,
I prostrate to all Buddhas of the three times,
The Dharma and the Supreme Community.

"The Tathagatas of the three times" are the Buddhas. "Dharma" means the Dharma Jewel, summarized as the cessations and paths. "The Supreme Community" is the Arya Sangha, such as the Arya Bodhisattvas.

We make prostration by emanating as many bodies as there are "atoms in a (Buddha) land." The size of one Buddha land is the same as the size of the three thousand world systems, a thousand times a thousand times a thousand world systems. Each body bows down to all the Buddhas, Bodhisattvas, and the Three Jewels.

Prostrating to the bases for developing bodhicitta

25
Likewise I prostrate to all reliquaries,
To the bases of an Awakening Mind,
To all learned abbots and masters
And to all the noble practitioners

The bases that help generation of bodhicitta are the basket of the Bodhisattva Vehicle, the body of Buddha who taught the three baskets, and Bodhisattva Vehicle spiritual masters. Among the four conditions, they are dominant conditions that act as conditions for the production of bodhicitta.

The abodes of the Bodhisattvas on the path of meditation, which are places where they have meditated on bodhicitta, the holy places where Buddha was born, enlightened, turned the Wheel of Dharma, and died, are also objects to be prostrated to, they are "mchhod rten," usually translated as stupa, but literally, "bases of offering."

All the places where Buddha performed the twelve deeds are considered important places, but the four mentioned above are singled out as particularly important. Principally those are to be prostrated to.

Besides those bases of offering, there are the eight great stupas such as the Stupa of Descent from the Heaven of Thirty-Three, of demonstrating miracles, (when Buddha was in Shravasti he competed with the six Forder guides in performing miracles, and on that occasion a stupa of that event was constructed), of enlightenment, of victory, and so on. There are stupas other than these, such as that of going forth, but these are the eight principal stupas. They are also objects of prostration by emanating numberless bodies.

Prostrating to the abbots, acharyas, and so on

These are the abbots and acharyas who function in giving the vows. There are two abbots: the abbot of the former words - the abbot of going forth - and the abbot of the latter words, the Bhikshu abbot. According to the Vinaya, there are two types of abbot and five acharyas, such as the master who gives secret teachings, the one who gives reading instructions, the one who gives the getsul vow, and so on.

"The noble practitioners" are those who are exerting themselves in the path to liberation and omniscient mind, who want to attain those states, and who, in this way, are abiding in the disciplines of those. They are well behaved and want to attain liberation and omniscient mind. These people could be Bodhisattvas or ordinary beings, but are always calm and subdued.

Refuge

26
I seek refuge in all Buddhas
Until I possess the essence of Awakening.
Likewise I seek refuge in Dharma
And in the assembly of Bodhisattvas.

Taking refuge in the Three Jewels is to mentally grasp the Three Jewels of refuge, thinking "these are my refuge for freedom from fear and suffering" and, at the same time, to verbally express "these are my refuge."

There are two causes of refuge: fear and faith. With the refuge of the being of small ambition, the fear comes from thinking of the sufferings of the lower realms. They also need the faith of belief thinking that the Three Jewels have the ability to protect one from that. Then they mentally hold [the three jewels] as the refuge which protects from the lower realms, thinking, "these are the refuge which protect from the lower realms," and verbally express that.

For the refuge of the person of middling ambition, the fear needed is that of one's own suffering in cyclic existence, they also need the faith of belief thinking that the three jewels have the ability to protect them from that. Having that fear and faith, they mentally hold the three jewels as their refuge and express it verbally.

For the refuge of the person of great ambition, there is compassion referring to the sentient beings, fear of the suffering of cyclic existence of all the sentient beings, and faith of belief that the Three Jewels have the ability to protect from that, then they hold them as their refuge, mentally holding and verbally expressing them as their refuge, by requesting them to protect themselves and others from that.

[Or], refuge means entrusting oneself to the three jewels, with heartfelt faith in them, through fearing one's own suffering in the lower realms and then knowing that they have the ability to protect one from it. [For the person of middling ambition], it means putting one's trust in the three jewels through fearing one's own suffering in cyclic existence and knowing that they have the ability to protect one from it. [For the person of great ambition], it means fear of the suffering of cyclic existence of all sentient beings, believing that the three jewels have the ability to protect from that, then entrusting oneself to them.

Object to which we go for refuge There are the three jewels that have already come into existence and the three jewels that are going to happen to us in future. The first is the Buddha Jewel who has already become Buddha, the Dharma Jewel of true cessations and true paths in the continuums of the Arya Buddhas and Arya Bodhisattvas, and the Sangha Jewel of Arya beings whose continuums possess those cessations and paths. These are the three jewels which have already been accomplished in the continuums of others, and going for refuge to them is called *refuge in the cause*.

Refuge in the result: the Buddha Jewel is the Arya Buddha that we ourselves will become in future by first becoming an Arya Bodhisattva and then ascending to the state of a Buddha. When we become an Arya we become the Sangha Jewel. The true cessations and true paths in our continuums are the Dharma Jewel. Taking refuge in these three that will come about in future is called refuge in the result.

Six aspects of refuge that are definitely to be known in order to have good refuge. If you know these six well then your refuge will be very good.

1 **The causes that lead us to refuge**: fear and faith.

2 **The objects of refuge,** the three jewels.

3 Knowing the qualities The qualities of Buddha's body, speech, mind, deeds, and enlightened activities are to be known. Similarly, knowing that these many qualities come about through practising Dharma. (That is why it is said that the Dharma is the actual refuge.) Also, knowing that the sangha abide in the precepts of Dharma. There are many qualities of the sangha, but their main quality is that of abiding in the qualities of true cessation. It is possible to explain this at great length since there are so many true cessations. They have many other qualities, such as that of abiding in honesty and so on, but when we are explaining the qualities of the Sangha Jewel, mainly these are abiding in the qualities of true cessation.

When explaining the qualities of the Dharma Jewel, it is said that the exceptional qualities of body, speech, mind, deeds, and enlightened activities are attained through practising the two Dharmas of cessation and path.

4 Knowing the distinctive features of each Jewel The Sangha Jewel is those who accomplish, or practice, the teachings. That which is to be practised is the Dharma Jewel. The result that comes from practising the Dharma Jewel is the Buddha Jewel.

5 What is to be accepted Buddha is the one who reveals the refuge, the Dharma is the actual refuge, and the Sangha are the companions.

6 Not mentioning (wrong guides) to others Not holding other guides, those who give bad instructions, not training in that which is harmful for sentient beings, and not holding those who train in such teachings as our companions. For example, not holding guides who say that it is good to do actions harmful to others, such as the ten negative actions, like killing human beings and so on; not training in such instructions; not accompanying or having relations with those who follow such instructions.

The duration of the refuge of the Bodhisattva Vehicle is until we attain the essence of enlightenment. "In order to free all sentient beings from the suffering of the lower realms and of cyclic existence, until I attain the essence of enlightenment, I hold the Three Jewels as my refuge."

The essence of milk and yoghurt is butter, and in the same way there are the three enlightenments, those of the Hearer, Solitary Realiser, and Bodhisattva vehicles. The essence of those is the enlightenment of the Bodhisattva Vehicle, and refuge is taken until that is attained. The essence of enlightenment is posited as the Dharmakaya, so it is saying, "until I manifest my Dharmakaya."

In the context of the Enjoyment Body, the place where that is manifested is Ogmin, and in the context of the Supreme Emanation Body, it is Bodh Gaya, since that is where the deed of attaining complete enlightenment is shown. There are these two places.

The Tibetan word for enlightenment is jang chub. "Jang" means having extinguished the two obscurations together with their imprints. "Chub" means (having done that), directly realising the two truths simultaneously. That is how it can be posited in the context of "until I gain that realisation."

Confessing evils and downfalls by way of all four forces

General presentation.

We should try not to be tarnished by evil or downfalls by being conscientious with our three doors through relying on mindfulness and alertness. But, even though we are careful, because we have so many mental afflictions and there are so many conditions which cause them to arise, if ever a fault occurs by way of body, speech, or mind, we should not just leave it like that but confess it.

When we have a downfall, if we are an ordained person, we can use whichever rite of restoration is applicable to the downfall, the Bodhisattva rite of restoration for a Bodhisattva fault, the tantric one for the tantric faults, and the pratimoksha rite of restoration for the pratimoksha faults. We have these methods in the So Jong, and we recite them seeing them as most important, although they are rituals which involve some hardship, because they do eliminate those faults.

This applies to all the downfalls which are able to be purified by the rites of restoration. Those which are not able to be purified by the rites of restoration will not be purified even if we do the rites of restoration. For them other means are taught. There are downfalls which are taught as purifiable by the rites of restoration, and if heavier faults occur we have the self-initiation on the side of tantra, and so on.

The rites of restoration that we do at So Jong are for us ordained people to free ourselves of our faults. In contrast, there are the naturally unspeakable evils and non-virtues which are not faults due to going against the precepts of the Buddha, and these are to be confessed by using all four forces. For example, Buddha said, "If Gelongs do this, such a downfall will occur, and if a Getsul does that, this downfall will occur," and so on, and those downfalls are downfalls from going against the precepts of the Buddha. Evils other than those, which are called naturally unspeakable evils, are to be eliminated by way of all four opponent forces.

How to confess evils

Buddha said in the *Sutra Revealing the Four Dharmas*, "Maitreya, when a person has the four dharmas even the performed and collected are overcome." This means that if we have four dharmas then even if an evil has been both performed and collected it will be purified.

For example, if we kill someone in a dream, the action has been collected but not performed. We did not really do the action because it was just a dream.

If without having had any say in the matter another person forces us to do some bad action, even though we do not want to, we have performed it but not collected it.

If we have a motivation where we want to do the action, and in fact do the action within having all factors, the basis, intention, action, and completion, we have both performed and collected it.

Therefore, Buddha was saying to Maitreya that if a fault is confessed by way of having all four forces, even if it is a downfall which was both performed and collected, in which

case it is a heavy fault, and which is a karma definite to be experienced, still it can be eliminated. If that is the case then even more can other faults be eliminated.

The four dharmas

These are the four forces in the context of confession and restraint. We would usually say that in that context all four of these must be present. Even karma definite to be experienced can be purified if we implement confession and restraint along with all four forces, no need to mention karma which is not definite to be experienced.

1 The force of regret

If we have created non-virtue we need to have regret for it. Regret can only go well if we think about the results of the non-virtue - the ripening result, the result similar to the cause, and the environmental result. Through thinking those over well we will have a strong sense of regret, where we will think to ourselves that what we did was really not at all good.

For example, if we engage in non-virtue by way of our speech, such as divisive speech, saying things with the motivation of dividing people that get on well together, that is a great evil. To have regret for that we need to think of the results of divisive speech.

If we have done any of the ten non-virtues, then as a result we will be born in the lower realms. That is the ripening result of those actions. If the action was very strong, we would be born in the hell realms, if it was middling, as a preta, and if the affliction which was the motivation was small, we would be born as an animal. We should think of the suffering we would have to experience if we were born in the hell realms, for example; its duration and its greatness. Similarly, we should think of the immense life-span of the pretas, and the amount of their suffering. And similarly for the animals. If we think in this way we will be able to feel a sense of regret.

Being born in the three lower realms is the ripening result of having done any of the ten negative actions. And the ripening result is the result of the motivation. The motivation can be attachment, anger, and so on.

The result of having done the actual action is the result similar to the cause. This is applicable to all ten non-virtues, such as killing and stealing. Each includes an action, and the result of the action is the result similar to the cause.

The environmental result is the result of the conclusion which includes rejoicing and so on.

When we think about the results of non-virtue, especially the ripening result, we should reflect upon the fact that even when we become free of the lower realms which are that awful ripening result, if we are born as a human being we have the result similar to the cause and the environmental yet to come. The results of our evil will still not be over and done with, because we will still have those two results to come. When we think along these lines then if we do any of the ten non-virtues we will definitely feel that what we did was not right. There is no-one who has no need to fear the suffering of the lower realms, even the bravest and strongest of people.

This is how we are to develop regret, not by some other means. When we have done a non-virtuous karma, like lying or words creating disharmony, or the like, we do not

immediately see the ripening result like a knife being stuck in us or like being pierced by a thorn. But the result of non-virtuous karma is inescapable. If we are deceitful, lie, and play around that way, there is no escaping the results unless our evil is confessed, because the ripening of our karma accompanies us like the shadow accompanies the body, and will come back to us later on - not immediately like having a knife stuck in is. If we think about how all this is going to happen to us later on, we will find ourselves unable to do these bad actions. This is how it is explained here that we should produce regret.

2 The force of the antidote

In Shantideva's *Compendium of Trainings* several means are mentioned from the sutras.

Relying on the profound sutras - reciting certain important sutras, such as *The Three Arya Heaps*, a sutra for the confession of downfalls. There are various types of sutra, such as confession sutras, prayer sutras, and so on.

Meditation on emptiness.

Relying on recitation - doing retreat and reciting mantras, such as the name mantras of the Buddhas and Bodhisattvas.

Relying on the form.

Making offerings.

Reciting the name mantras of the Buddhas and Bodhisattvas, such as OM MUNI MUNI MAHA MUNAYE SO HA.

To purify powerful evil, each of these actions needs to be sustained by the motivation of love and compassion referring to the sentient beings and bodhicitta. Also, each needs to be sustained by the wisdom realising the lack of nature of the three spheres. This is definitely so.

Even if we have not realised emptiness, if we cannot think a little about the wisdom realising the lack of nature existence, if we cannot meditate on emptiness a little, it seems rather difficult to purify evil. For example, merely reciting mantra alone does not look like it would be enough. Thus: the object against which our evil was collected appeared naturally existent, and based on that appearance there occurred attachment and hatred to th object according to whether it was pleasing or displeasing, and due to attachment and hatred we did our various misdeeds. Therefore if we do not have some way of meditating on emptiness a little it looks like it would be rather difficult to purify.

If we recite the dharani mantras, for example, our evil will indeed be purified, but here I am talking about totally eradicating the evil, destroying it right from the root. Such mantras would purify to some extent, certainly by making the evil weaker and so on. That is quite possible. But in order to destroy it from the root we need things like love, compassion, bodhicitta, and so forth. That's my opinion.

Generally there is great benefit in reciting mantras, just like it is said, but it does say in various texts that in order for the benefits to be reaped accordingly they need to be sustained by bodhicitta and the wisdom realising emptiness.

3 The force of turning back from wrong actions
Deciding not to do the wrong action again in future. What is necessary here is restraint.

4 The force of reliance
For this the text mentions meditating on bodhicitta and so on. Bodhicitta is posited for this force. Therefore, bodhicitta definitely has to be among the four forces.

The procedure in general is: as a preparation, refuge and mind generation are necessary. At the time of the actual practice, we need to confess with all four forces. Then, at the conclusion, there are purifying with falling nectar from the objects of refuge and dedicating the virtue of having confessed to full enlightenment.

Among the four forces, the first, regret: if we had poison in our system which is well-known to be lethal except if we get exactly the right treatment, we would be thinking, "Oh no, now I'm going to die, there's nothing I can do," and we would feel great regret [for having done whatever action lead to the poison entering our system]. Such regret is required for the wrong we have done.

The force of reliance: when we know that such and such a person is a first class doctor and very likely able to cure us of the poison, we would go to that doctor. The force of reliance is the same as going to that doctor.

The force of the antidote: if having consulted the doctor he gives us medicine, this force is the same as taking the medicine.

The force of turning away from the wrong action in future: this is the same as thinking, "If I recover, in future I am never again going to allow such a poison past my lips."

These are the attitudes we need for the four forces. This has been a general explanation on how to confess evil that is given in the commentary. At this point the commentary has been explaining the main points. From here, we will look at the root text again, so we will be examining the way of confessing in detail.

When we are confessing evil and so on, for those who know how to think about love, compassion, bodhicitta, and the wisdom realising emptiness, those are the main things to think about. For other things, also, such as reciting mantra, prostrating, and so on, the main thing is also that those practices be sustained by those motivations. That is very important.

The meaning of each one

3B2B2A1A4B1 The force of the conduct of repudiation
3B2B2A1A4B2 The force of reliance
3B2B2A1A4B3 The force of the conduct of the antidote
3B2B2A1A4B4 The force of turning away from repeating the wrong action

The force of the conduct of repudiation

We should confess by thinking of the time we did the evil, the cause, the door, the action, and the object. Those we can actually remember having done, we should remember them, and those we cannot remember having done, we should think, "Certainly I have done a lot more than this in the past."

3B2B2A1A4B1A Generating remorse by investigating the way in which the evils were done
3B2B2A1A4B1B Generating remorse and going for refuge through fear of dying with evil
3B2B2A1A4B1C Generating remorse having thought extensively about the pointlessness of the evils done
3B2B2A1A4B1D Thinking how evil causes fear

Generating remorse by investigating the way in which the evils were done

3B2B2A1A4B1A1 Requesting the attention of objects to whom we are confessing
3B2B2A1A4B1A2 General confession of evil done, in terms of the time, cause, aspect, and so on
3B2B2A1A4B1A3 Confessing powerful evil done to special objects
3B2B2A1A4B1A4 Confessing with remorse from having thought of the unwanted results

Requesting the attention of the objects to whom we are confessing

27
With folded hands I beseech
The Buddhas and Bodhisattvas
Who possess the great compassion
And reside in all directions

We declare to the Three Jewels, our object of confession, that we are going to be doing certain actions that we would them to observe.

"All Buddhas, Bodhisattvas, and others of the ten directions, who have great compassion, I request you with respect by way of my three doors: physically bowing with my hands folded together, mentally with faith, please listen to me, I confess my evils with regret."

Confession of evil in terms of time, cause, aspect, and so on

28-29
Throughout beginningless cyclic existence
In this life and in others,
Unknowingly I committed evil deeds

And ordered them to be done (by others)

Overwhelmed by the deceptions of ignorance
I rejoiced in what was done,
But now seeing these mistakes
From my heart I declare them to the Buddhas

The *time* is from time without beginning until now that we have been wandering in cyclic existence. The evil that is being confessed is all that has been committed in this life and in other lives - all evil that we have ever done.

The *cause*: we are unaware of the ripening results of our actions, and that bad ripening results follow bad actions. Due to that ignorance, we do evil actions, we get others to do them, and we rejoice in our own evil actions and those of others, thinking, "that was right, that was good." All these evil actions, which have been accumulated with that ignorance as a cause, which have been done since beginningless time up until now, and which have been done by way of body, speech, and mind, are being confessed. Thus, the cause is an unknowing which is an ignorance of karma and its results.

If we know that the Three Jewels are fully aware of our evils, we will feel ashamed of having done them. We will be unable to hold our heads up. Our heads will hang down in shame. Thus, here, ashamed of and regretting all the evil that we have done since beginningless time up to now, we confess them all. Not concealing them, not hiding them, not keeping them secret, we display them. Like when a log is split open and all that is inside it, rot, disease, and all, is there for all to see, we verbally announce all that evil. Confessing evil means displaying evil, like the inside of a log, whatever is there can be seen when the log is split open. Similarly, when we confess, verbally we announce all the evil actions that we have done, we do not hide them or keep them secret, (these two mean the same); we display them all.

Verse twenty-nine refers to evil done under the control of the unknowing ignorance of karma and its results. What we are to confess is all the evil actions we, the agents, have done, motivated by the unknowing ignorance of karma and its effects, by way of our three doors of body, speech, and mind, since beginningless time up to this life, sometimes committing them ourselves, sometimes making others commit them, and sometimes rejoicing in the evil of ourselves and others.

Confessing powerful evil done against special objects

30
Whatever harmful acts of body, speech, and mind
I have done in a disturbed mental state
Towards the Three Jewels of refuge,
My parents, my spiritual masters and others;

So far we have had general confession without distinction between evil done against special objects and evil done against inferior objects. "I, who am at fault, came under the control of the afflictions and carried out evil deeds against the field of qualities, which has nothing superior to it, the special field of qualities, the Three Jewels. I have also

done evil against the field of those who benefit me, my mother and father, which are an inconceivable field of benefit. And I have done evil against the field of kindness, the field of those who are so kind to me, my abbots and masters." (These are the same abbots and masters that have been mentioned above).

The Three Jewels are a field of qualities because their different qualities are inconceivable. As it is said in the prayer, "The qualities of Buddha are inconceivable, the qualities of the Dharma are inconceivable, and the Arya Sangha are inconceivable."

The Three Jewels, the field of qualities, are inconceivable. If we harm them, the ripening results are profound in a bad sense, and if we help them, the ripening results are profound in the sense of good.

Similarly, our parents are a field of benefit, because when we were small they took care of us and brought us up, and it is because of that kindness that we are able to do so many things now.

The field of kindness: generating the novice and full ordination vows in our continuums, and receiving the morality of Going Forth, (Rabjung), depends on the gathering together of our abbots, masters, and so on, and upon them performing certain prescribed actions. That is how they are a field of kindness.

The object: those three special objects; the cause: the three poisonous mental afflictions of attachment, hatred, and ignorance, and so on, which motivate our evil actions; the actions: harmful actions done by way of body, speech, and mind. Doing a harmful action, we commit a harmful karma. Because these karmas yield ripening results which are very extensive, it is as if those ripening results were unending. Fearing those results, we confess these evils from the depth of our hearts.

The deed of harming these three acts as the cause for suffering as a ripening result which is unending and vast. But that is not all. It also hinders us from gaining high status and liberation. Thus, it gets us from two sides.

Confessing with regret, having considered the unwanted results

31
And all the grave wrongs done by me,
So thoroughly evil and polluted
By an abundance of faults,
I openly declare to the Guides of the World.

Attachment, hatred, ignorance, and so on, are the causes which yield the hells as their results and are therefore the source of many wrongs. They are full of faults. Also, doing any of the ten negative actions of taking life and so on is a source of so much ill. Thus, not only are afflictions of attachment and so on the source of so much bad, but so even are the actions which they motivate, such as taking life or taking what is not given.

The ten non-virtues are caused by the afflictions of attachment and so on. Those afflictions are the source of many suffering results. Also, if we do the actions of any of the ten negative actions which they motivate, bad, suffering results will follow. Those are also the sources of many wrongs. They are the same in this respect, although they do

differ in terms of distance, [in the sense that one is a deeper source of those results than the other].

Thus: "all the evil non-virtuous actions that I have done motivated by afflictions such as attachment which are the source of many wrongs, I sincerely confess to the objects of refuge."

"I confess the extensive evils I have done, from which come endless ripening results, to the Leaders of All." The objects of confession are "Leaders of All" because they lead those in the lower realms to abodes of high status and because they lead those abiding on the path of high status further on.

The sutras of confession, such as the "Se Woe," mention evil actions done in many lifetimes and from which come endless results, and confessing these to the Buddhas, who possess the ten powers, the four fearlessnesses and so on.

To summarise the confession sutras: "Each evil I have done, due to attachment, hatred, and ignorance, (the causes), by body, speech, and mind, (the doors by way of which the evil is done), I confess individually."

I feel that the term "individually" is very comprehensive. One meaning of "individual confession" is, with regret, to purify negative actions done by mind and by speech by reciting the profound sutras and mantras and, for those done by way of body, to make prostrations or offerings. Other ways are the restoration rites for pratimoksha downfalls, for Bodhisattva downfalls, for confessing tantric downfalls.

Buddha said that ordinary, immature beings, harm themselves dreadfully, as if they were their own enemies, because they do actions which destroy themselves and cause later, unending ripening results of heat and cold, hundreds and thousands of times worse than the suffering of being caste into prison that might occur in this life. These actions are the evil of non-virtuous karma which, in future lives causes birth in the lower realms where they will have to experience endless suffering. They do those evil, non-virtuous karmas, they do not confess, and in that way they have made a great deal of self-destroying suffering.

When iron is rusty, the rust can destroy the iron, and in the same way the evil we have done can destroy us by inflicting suffering on us. If the rust is removed, the iron is safe, similarly, everything is fine once we have confessed our evil non-virtue. The results of the actions we have done must be experienced by we ourselves unless we eliminate them.

Generating remorse and going for refuge through fear of dying while having evil

If we die with evil it is most fearful, because of the awful results we are going to have to experience. Thinking about that we will also feel remorse, and with remorse we should go for refuge.

32 - 33
But I may well perish
Before all my evils have been purified;

So please protect me in such a way
As will swiftly and surely free me from them.

The untrustworthy Lord of Death
Waits not for things to be done or undone;
Whether I am sick or healthy
This fleeting lifespan is unstable.

If we are unable to confess our evil immediately we have done it, and we die with that evil, we will be born in the lower realms. The method to quickly free ourselves from the ripening result of evil is confessing with all four forces.

Remorse and fear come from thinking of the suffering ripening result of the lower realms that we will have to bare if we die before confessing our evil. Once we have been born in the lower realms it is extremely difficult to do anything to escape. Therefore, before dying, we need to look for a refuge to which we can confess. Thinking how we will go to the lower realms if we die with evil, filled with fear and remorse, we look for a refuge. This seems to be the power of repudiation. Saying, "please grant me refuge" with remorse is "requesting refuge."

A question may arise here: it has been said we should ask for refuge quickly, right at this instant, and people might wonder, "What's the rush? I can't imagine dying before getting around to confessing." The answer is that the Lord of Death cannot be trusted to come at a certain time. The time that he will come is totally uncertain, it is not as if he will not come until we have got around to confessing our evils and not before. He comes irrespective of whether we have done what we wanted to do and of whether we have unfinished projects for the future.

Similarly, we might think, "I am not going to die now, I am in perfect health." That does not work either, because many people die suddenly although they are in good health. It is not just a question of whether or not you are enjoying good health, or whether or not your life-span has reached its limit. When we think, "I am not going to die today," or "I am not going to die soon," that is just wishful thinking. We are not able to guarantee we will not unexpectedly die today. People die suddenly when the roof caves in, in an earthquake, a hurricane, and so on. There are so many conditions that can arise and cause our sudden death. Furthermore, the conditions which usually support life can suddenly turn into the conditions for an unexpected death.

If we do an evil action due to affliction arising, we should think of all this and confess it. Doing some negative action, knowing we have done it, and always putting off confession "until later" is dangerous because the time when the Lord of Death pays a call on us is uncertain.

As it says in the *Precious Garland of the Middle Way*, our life is like a candle in the wind. Anyway, it is not going to last long, and on top of that it could go out at any moment.

It is as if we were living our life in the mouth of the Lord of Death, never knowing from one moment to the next just when his jaws will snap shut. We do not

know when the time will come when all the conditions required to bring about our death will be present. We are just like the crustaceans in the mouth of a whale, which can close at any moment.

This text is a main source of the Lam Rim. All three of Lama Tsong Khapa's Lam Rim texts take the *Bodhicharyavatara*, and the *Precious Garland of the Middle Way* as their main sources. The source of each point in the *Bodhicharyavatara,* in turn, is the sutras. The *Compendium of Sutras* cites each sutra source to show Shantideva's teachings had had valid scriptural background and were not made up by himself. The *Lam Rim* meditations on death, such as, "the life-span cannot be added to and factors causing its decay are constantly present," come from here.

Generating remorse having thought extensively about how one has carried out evils which are pointless

This involves thinking, "I did this and that evil," and feeling regret through thinking how pointless those deeds were. Evil is indeed pointless from the point of view that it does not help us attain liberation and enlightenment.

3B2B2A1A4B1C1 Regret for having done evil for the sake of relatives, body, possessions and so on through not knowing them to be unworthy of trust
3B2B2A1A4B1C2 An example of them becoming mere memories at death
3B2B2A1A4B1C3 Regret for having done evil for their sake because experience shows that they are now untrustworthy
3B2B2A1A4B1C4 Regret for having done evil through not having realised that the time of our own death is uncertain

Regret for having done evil for the sake of relatives, body, possessions and so on through not knowing them to be unworthy of trust

When we think how our relatives, body, and possessions are not reliable and lack any essence, less attachment arises and we realize that having attachment for them and doing evil for them with so much effort and disdain for fatigue of body speech or mind is senseless. Knowing they are untrustworthy we feel remorse for having done evil on their account; if we had known they were unreliable, we would never have done evil on their account, so we have regret because of having done so much evil on their account through not realizing they are unreliable.

34 - 35
Leaving all, I must depart alone,
But through not having understood this
I committed various kinds of evil
For the sake of my friends and foes.

My foes will become nothing.
My friends will become nothing.

I too will become nothing.
Likewise, all will become nothing.

Not knowing that our friends, parents, brothers and sisters, our possessions, and our own body made of flesh and bones, are unreliable and will have to be suddenly left behind, on their account we do so much evil when protecting our body and possessions, friends and relatives. It is not rational to create evil by vanquishing our enemies to take care of our relatives and so on because our enemies will soon be finished, as will our close friends, relatives, possessions, and even ourselves. Everything is unreliable and subject to sudden annihilation. Thus it is not reasonable to be attached to them and carry out negative actions on their account.

We do not know that one moment they are going to be suddenly left behind, we take it for granted that our connection with them will endure, and then we become attached to them and do various negative actions; it is for these actions that we should be feeling remorse.

When we think about it, we know we have to leave all this behind, but we are not in the habit of maintaining awareness of that fact, we do not keep it at the surface of our mind. We are not intimate with this understanding, it is somewhere off in the distance, and in the meantime many ideas of attachment and so on surface, and we do many negative actions. When we think about this we will feel regret.

No matter how much material we have hoarded with miserliness, we will have to leave it all behind at death, and it will be no good to us then. No matter how many friends and relatives we may have and no matter what they are like, they all have to be left behind. But, not having retained awareness of all this, not meditating on it, motivated by attachment and hatred we have accumulated many negative karmas. Even though we have enough money to live for thousands of years, we still try to accumulate more. When we think about it we can see that it is no use and that we will not be able to take it with us; when we die we will have to go on alone like a hair taken out from butter.

If we habitually stay aware of the fact that our friends and relatives, our possessions, even our body, are unreliable and will suddenly have to be forsaken, we will do less evil through attachment to them.

In brief, this is about feeling remorse when we think over the evil we have already created on account of our friends, relatives, possessions, and so on, motivated by attachment and hatred, although they are not enduring or in the slightest reliable.

An example for them becoming mere memories at death

When we are dying, all we can do is remember our friends and possessions. Once we have died we will not even be able to do that. We will not be able to think about them, "this is my friend, these are my relatives, my possessions."

36
Just like a dream experience,

Whatever things I enjoy
Will become a memory.
Whatever has passed will not be seen again.

We may dream of being fabulously rich, famous, and enjoying the things we like, but when we wake up they do not exist. All that remains is the memory. Similarly, we can only think about our friends, relatives, and enemies at the time of death, and they all have to be left behind. When we die, they will already be behind us, and we will not even be able to think about them.

The worst thing that happens to us is dying. Being sick is bad enough, but death is worse. At that time our friends, relatives, and wealth are no use and are merely objects of our memories, just like dreaming of being fabulously rich where, on waking, we are able to do no more than remember dreaming about it.

Therefore, right now we should see that our most important occasion is our death, and cease to have any high regard for anything which is not useful at that time. What is helpful at that time is our practice, therefore, from this moment on, we should develop the habit of seeing our death as the important event in this life. At the time of death all that is any use is Dharma, nothing else is, therefore we should definitely strive in Dharma. And because the time of death is not certain, we must strive in Dharma right now.

Regret for having done evil for their sake because experience shows they are untrustworthy

This is to generate regret for having done evil on their account even though the fact that they are unreliable is obvious from our experience.

37
Even within this brief life
Many friends and foes have passed,
But whatever unbearable evil I have committed for them
Remains ahead of me.

According to our direct experience, even while we are still alive so many people who were our enemies, who did not like us, and so many that are close, that liked us, have become non-existent. We know this through our own experience. Although they are now dead, in the past we did so much wrong on their account, being vicious to some that we perceived as our enemies, being attached to others, perceiving them as friends, and doing wrong actions for their sakes. In these two ways we are motivated by evil. Upon leaving, they did not take the evil we did in connection to them, we still have it with us. They cannot take the evil done on their account away with them when they die; it has to remain with us in our continuums. Therefore we will have to experience the result. Knowing this, we should see that it is senseless to be attached to those who are close and do evil for them, and to hate others, perceiving them as our enemies, and do evil actions towards them because it is we who will have to hold on to the evil.

We should look back again and again on the evil that we have done, see that it was senseless, that it was not right, and in that way we will feel remorse. It is saying here that we should feel it is ridiculous to be attached to those who are our friends and hate others who are not, and motivated by these to do various kinds evil, that if we do then it is our loss, and feel regret again and again by thinking this way again and again. It is also saying that we should make the decision not to do these things in future, thereby practising the force of turning away from carrying out evil again.

Regret for evil done because of not realizing the time of death is uncertain

38
Thereby, through not having realized
That I shall suddenly vanish
I committed so much evil
Out of ignorance, lust, and hate.

We might possibly have understood through reflection that the time of death is not fixed, and that when we die it will be through the conditions of death arising suddenly, but the problem is that our understanding is not firmly placed in the foreground of our awareness. If we think about it, it is easy to see that it is not impossible for us to die suddenly through the conditions bringing about death occurring unexpectedly. But we have not gained intimacy with this understanding, nor have we maintained awareness of it. It is as if we have forgotten it. In this context, we have done many evil actions motivated by attachment, hatred, and ignorance. For example, we have generated attachment to those who are close to us, hatred to our enemies, and closed-minded ignorance to those who are neutral, and motivated by these afflictions we have done many evil actions by way of body speech and mind. Having done those evil actions if we die without having confessed them, we will have no choice but to fall to the lower realms where we will have to experience terrible suffering. Thinking on these lines, generate regret for evil.

How evil creates fear

3B2B2A1A4B1D1 Generating fear because we are definitely going to die, since the life-span cannot be added to and the factors which decrease it are continuously present, and because of dying with evil
3B2B2A1A4B1D2 If we do not purify our evil, even in this life we will have to experience suffering
3B2B2A1A4B1D3 The reason for the occurrence of great fear
3B2B2A1A4B1D4 How we are tormented by suffering in the next life

Generating fear because we are definitely going to die, since the life-span cannot be added to and the factors which decrease it are continuously present, and because of dying with evil

Regret is generated because our life-span cannot be added to, and what time we have left is continually becoming less and less. So we definitely have to die, and if we die with evil it is not at all good.

39
Remaining neither day nor night,
Life is always slipping by
And never getting any longer,
Why will death not come to one like me?

Whether we are moving, stationary, lying down, whatever we might be doing, each night and day our life is gradually coming to an end. The clock ticks the seconds away without ever waiting. Whatever life-span we may have started out with, it cannot be added to, and the time we have remaining is running out with every second that passes. This being the case, the time of death will definitely reach us. Therefore we are definitely going to die. Death is the inevitable result of birth.

This is so even if we manage to live out our natural life-span, something we cannot guarantee. There are many situations where things can suddenly go wrong and cause us to die. Therefore, reflecting on all these reasons, we should definitely make efforts to eliminate the evil that we have amassed. Recollecting that death is certain but the time it comes is not fixed, we should give up evil and practise virtue.

If we do not purify our evil, even in this life we will have to experience suffering

If we die with evil, through not having purified our evil, after we die then of course we will have to experience its suffering results. But even before we die we will have to experience a terrific amount of fear and suffering.

3B2B2A1A4B1D2A If we do not purify our evil, friends, relatives, gurus, and so on will not be able to protect us from the suffering of our life being severed
3B2B2A1A4B1D2B Fear due to not having practised merit
3B2B2A1A4B1D2C Being tormented by regret

If we do not purify our evil, friends, relatives, gurus, and so on will not be able to protect us from the suffering of our life being severed

If we have done some great evil, and die without having purified it, even if we have many friends, relatives, and so on, none of them will be able to protect us. We ourselves will have to experience our suffering. How is that so?

40 - 41
While I am lying in bed,

Although surrounded by my friends and relatives,
The feeling of life being severed
Will be experienced by me alone.

When seized by the messengers of death,
What benefit will friends and relatives afford?
My merit alone shall protect me then,
But upon that I have never relied.

If we have not accumulated merit and have not destroyed our evil through purification, when we die we will experience bad, suffering feelings, whether we are lying down, sitting up, or whatever position our body is in. Our friends and relatives, acquaintances and so on might surround us with care and concern, but the suffering of our life being severed is something we ourselves have to face; they will not be able to do anything about it.

No matter how many doctors there are, they will not be able to dispel our suffering of dying once the time for our departure has come. No-one will be able to dispel it, and we will have to experience the suffering by ourselves.

Not only that, but the fearful guards of hell and the messengers of the Lord of the Dead, (sent by him and in his employ), will seize us and drag us off, and at that time no-one, not even our friends and relatives, will be of any benefit to us. All that can dispel the suffering of that occasion is our merit; only if we have done virtue will we be able to dispel that fear.

In brief, those who have great evil will of course have to suffer after they die, because they will go to the lower realms. Besides that they will have great feelings of suffering even when they are dying. When their life is being severed the elements will be in turmoil, due to which they will experience a great deal of suffering. Then, once their life has been cut off, the messengers of the Lord of the Dead will come to take them away, and that will cause an even greater experience of suffering. When finally they reach the lower realms there is even more suffering awaiting them. In this way, people who have done great evil which they have not purified will have to experience a series of only suffering.

At that time, no friends, no relatives, nor anyone will be able to help us experience our suffering, therefore we should not do evil on account of them, because if we do we will have to face the suffering by ourselves.

If we do not give up the cause, evil, then there is no-one who will be able to protect us from those sufferings, which will visit us one by one. The result will definitely accompany us like a shadow which always accompanies the body.

Fear due to not having collected merit

What will help stop that fear from coming then? This is explained in the last two lines of verse forty-one. The morality we have kept, the refuge we have practised, and so on: these are the best protection from those sufferings. In contrast, here it is talking of

generating regret through having taken stock of the fact that we have not kept morality well, and that our refuge is not first class nor from the depth of our hearts.

There are three levels of practitioner: inferior, average, and top practitioners. The average practitioner has no need to be afraid, so of course the best practitioners do not. Even the least of practitioners would think, "I do not have a lot to regret, for I did as much as I could," and would in this way die without regret. But those who have not practised at all will die with much regret.

There is no getting away from good and bad karma. If the result of negative karma is not destroyed through confessing with the four opponent forces, and if the result of good karma is not destroyed by getting angry and so on, we have no alternative but to experience the results. There are many sutra quotations mentioned here that attest to this.

Buddha said to one king that if he himself did not practise virtuous karma, there was no other method at all for eliminating those sufferings. (In fact, confessing evil is itself is a virtuous practice).

Being racked with regret

42
O Protectors! I, so unconcerned,
Unaware of such terror as this,
Accumulated a great deal of evil
For the sake of this transient life.

Since refuge, protector, and defender, are the same, calling out "O Protectors" is a way of addressing the objects of refuge. Having called out to our objects of refuge, we say, "the conduct of my three doors has been wrong, I have done non-virtue through them due to non-conscientiousness and [other] afflictions. Not understanding that there would be the unbroken sequence of sufferings starting with my life being cut off, the messengers of Yama seizing me and dragging me away, and the suffering difficult to bear which comes from falling to the lower realms after dying, and so on, not knowing how these would be coming to me, or knowing but not being able to do the conduct of engaging and restraint through my three doors so well because of my mental afflictions, throughout this short, essenceless human life, all I have done is to try to provide for it with food, clothing, and so on, and pointlessly committed negative karma through attachment to some and hatred to others that made me view them as friends and enemies. In this way, I have done so much evil."

This is how regret is generated. It comes through thinking of all the evil we have done. When we who have done a lot of evil think in this fashion, we are racked by pangs of regret. If we have created causes which later bring fear, until we have purified them there is no escaping the result.

The reason why so much fear arises

People may think, "Surely there is no need to be so afraid. Doesn't everyone have to die?" A person who has accumulated evil will definitely have that fear.

43 - 44
Petrified is the person
Today being led to a torture chamber.
With dry mouth and dreadful sunken eyes,
His entire appearance is transfigured.

What need to mention the tremendous despair
When stricken with the disease of great panic,
Being clasped by the physical forms
Of the frightful messengers of death?

In this life some people do something wrong and are sentenced by the judge to have a limb amputated. When the man comes to take them away to receive their punishment, the person is terrified. Their mouths dry up, fear is on their faces, their eyes bulge, they are barely recognisable. That is the fear that arises when a fellow human being comes to lead one away. We will be even more petrified when the hell guards and so on, repulsive and horrifying in appearance, come to take us away to the hell abodes endowed with the suffering of endless heat and cold.

At death the body is rendered pitiable by disease, and when on top of that the fearful hell guards come for us we will definitely be afraid. Therefore, from now on, we should exert ourselves in confessing evil and in accumulating merit. If we have done some heavy evil action, there is great fear to come when we are dying due to the four elements being in turmoil, then there is the suffering that will come as we are lead to the lower realms, and then there is the huge suffering of actually being born in the lower realms. The intermediate state is like a dream. In dreams sometimes we can experience tremendous suffering and fear. Then like waking up from a dream evil beings are born in the lower realms.

All these explanations of fear and suffering are given in order to encourage us to give up evil and practise virtue.

The way we will be tormented by suffering in future lives

If we have done great evil we have only suffering ahead of us in future lives. Once we have already been born in the hell realms, there are many inflicters of harm will appear to us. They are established from our karmic appearance. They are the workers of hell, the guards of hell. We will look around desperately in the four directions for someone who has the love and compassion to protect us, terrified, eyes open wide, pitifully uttering cries of woe. In short, we will be looking terribly afraid.

Because of our despicable evil and because of not having accumulated merit, though we look in the four directions for a refuge we will not find one. Then, our

mental anguish will multiply, again we will be stricken with regret, this time even more than before, and our minds will be dark and despondent. It will be too late. Once the time has come for the ripening result to be experienced, there is nothing that can help. The ripening result has already been accomplished, so whatever we do is of no avail. There is nothing that can be done to stop the suffering. We will be overwhelmed by regret, but it will be simply too late. For example, if our hand has already been severed, there is nothing we can do. Before being severed there is some hope of success if we do something, but if it has been severed already and all we have is a stump, there is no use in feeling regret or fretting about how to restore it, because the result has already been accomplished.

Buddha said that when the ripening result is being experienced and we are already in the lower realms, there will be verbal lamentation, a transformation in our physical appearance, and mental torment, totally unbearable, but there is nothing that can be done then. It is now that we have be careful to avoid that happening.

45 - 46
"Who can afford me real protection
From this great horror?"
With terrified, bulging eyes agape
I shall search the four quarters for refuge.

But seeing no refuge there
I shall become enveloped in gloom.
If there should be no protection there,
Then what shall I be able to do?

If we look for a refuge while we are experiencing the ripening result, there is nothing that can be done, nothing can protect us. Right now is when we should think about those sufferings, fear them, look for a refuge from them, give up evil and practise virtue.

The force of reliance

3B2B2A1A4B2A From right now we should rely on the refuge of the three jewels
3B2B2A1A4B2B Also, relying on the Bodhisattvas who have the force of prayer
3B2B2A1A4B2C Having gone for refuge to them, carrying out their word

From right now we should rely on the refuge of the three jewels

47 - 48
Therefore I now seek refuge
In the Buddhas who protect the world,
Who strive to shelter all that lives
And with great strength eradicate all fear.

Likewise, I purely seek refuge

In the Dharma they have realized
That clears away the fears of cyclic existence,
And also in the assembly of Bodhisattvas.

If we have already been born in the lower realms, even if we look for a refuge we will not find one, "Therefore I now seek refuge..." *Victorious*, rgyal ba, is an epithet applied because of having gained victory over the four demons, those of the afflictions, the Lord of the Dead, the aggregates, and Desire. It indicates having abandoned all that is to be abandoned and attained all that is to be attained.

"..who protect the world," The Buddhas are the guardians, refuge, and defenders of all migrators. They are guardians because they show no favoritism to any sentient beings, helping all without discrimination, irrespective of help or harm, not thinking "he helped me, so I'll help him, but this one did not so I won't help him."

The Buddhas have excellent power and ability to protect all migrant beings from the fears of the lower realms and cyclic existence because they have the ten powers, the four fearlessnesses, and so on. Therefore, because of having such great power and ability, right from today onwards I will go for refuge to you, and entrust myself to you.

Once we are in the lower realms, it is too late, and even if we look for a refuge there is no-one who can protect us. It is like putting up an umbrella when our clothes are already soaking wet. That does not mean that umbrellas do not have the ability to protect from rain. It is just that it is too late. This point has to be made, because otherwise some people will think that the Buddha does not have any ability, is useless, once we have been born in the lower realms. He does have the ability in general but we have left it too late, we have to do something beforehand. Once the experience of the ripening result has already commenced, it is just like our hand already having been severed and having a stump left, then there is nothing that is any use, nothing can be done to stop it being a stump, however many doctors we might go to in the four directions.

The first two lines of the next verse are about going for refuge to the Dharma. "The Dharma which has entered their minds, which dispels the fear of cyclic existence." This refers to the Dharma jewel possessed by the continuum of the Buddha, mainly, the qualities included in the cessation and path which are possessed by the continuum of the Buddha.

If we diligently practise adopting and abandoning in order to gain those, we will attain the qualities of true path, and that way we will eliminate the afflictions of attachment and so on, and then true cessation will reach our continuum, and then we will have no fear of cyclic existence or the lower realms.

The last two lines of verse forty-eight explain the Sangha Jewel. The main practitioners of the Dharma of realisations, that is included in the cessations and paths, are the assembly of Arya beings.

Just as we spoke of going for refuge to the Buddha Jewel from today onwards, so, "from today onwards I will exert myself in the Dharma which has entered the continuums of that Jewel, as that which has to be practised, I shall practise all the three jewels of refuge as my refuge. However the Arya beings practise the Dharma of

realisations taught by Buddha, looking to them [as my inspiration] I shall practise as much as I can, and attain the state of a Buddha, the essence of enlightenment.

In general, many fearful situations arise for us and each has its specific refuge which temporarily prevents that fear from happening. But what hinders those who want liberation and enlightenment in achieving their goal is the suffering of the lower realms and cyclic existence. In other words, it is the mental afflictions, since the suffering of the lower realms and cyclic existence comes from them. Or, what hinders them is the suffering of the lower realms and cyclic existence along with its causes. The method for getting free of those is only these three, and nothing else.

As it is said in one scripture, "The Buddha, Dharma, and Sangha are the refuge of those who want liberation." Those who want to attain liberation have to rely on those three as their refuge. And within the three, the actual refuge is the Dharma Jewel - the true path and true cessation. And those have to be practised because, "Through extinguishing karma and the mental afflictions, liberation." Without extinguishing them there is no liberation, and it is by meditating on the true path that they are extinguished. That is how true path and true cessation have to be practised as the actual refuge.

Also, relying on the Bodhisattvas who have the force of prayer

49 - 52
I, trembling with fear,
Offer myself to Samantabhadra;
To Manjughosha also
I make a gift of my body.

To the protector Avalokiteshvara
Who infallibly acts with compassion,
I utter a mournful cry,
"Please protect this evil-doer."
In my search for a refuge
I cry from my heart
For Akashagarbha, Ksitigarbha
And all the Compassionate Protectors.

And I seek refuge in Vajrapani,
Upon the sight of whom all harmful beings
Such as the messengers of death
Flee in terror to the four quarters.

Afraid of the fearful three lower realms, I offer my body, over which I have authority, without attachment, with a mind of faith, to the Bodhisattva Samantabhadra, who possesses a great force of prayers behind him, and request him to be my refuge.

I also offer my body to Manjushri with a mind of faith, of my own free will, without need to be urged on by someone else.

I offer my body to Chenrezig, who both spontaneously and unceasingly performs the welfare of the migrant sentient beings, who is motivated by compassion and whose conduct is never mistaken. I cry out pitifully, "please be the refuge of me, possessor of evil created by body, speech, and mind."

Likewise, to the Arya Bodhisattvas Akasagarbha, Ksitigarbha, and to all Aryas who have compassion in their continuums, I cry out from my heart in suffering for them to the refuge of me, the possessor of evil.

I also go for refuge to mighty Vajrapani, the very sight of whom terrifies not only the worldly gods, nagas, and other harmful beings, but even the messengers of the Lord of the Dead, those fearful ones who are created from our karmic appearance, so that they flee in the four direction.

Having gone for refuge to them, carrying out their word

53
Previously I transgressed your advice,
But now upon seeing this great fear
I go to you for refuge.
By doing so, may this fear be swiftly cleared away.

Having gone for refuge, when the objects of refuge say, "this is to be adopted, this is to be abandoned, we will practise in that way, we will accomplish the points to be adopted and abandoned.

"Previously I did not practise much virtue, I mostly did only evil. Because of having done so much evil, I shall be born in the lower realms and cyclic existence as that is the result of evil. Fearing the suffering of the lower realms and cyclic existence I shall suffer when I am born there, I go for refuge. Having gone for refuge to you, I shall practise the points of adopting and abandoning, just like you say, therefore protect me from the fears of the lower realms and cyclic existence, please dispel those sufferings."

The force of the conduct of the antidote

3B2B2A1A4B3A Why it makes sense to strive to purify evil
3B2B2A1A4B3B Why it makes sense to do so quickly

Why it makes sense to strive to purify evil

3B2B2A1A4B3A1 The need to purify soon through the example of being ill
3B2B2A1A4B3A2 The need to purify soon through the example of a precipice

The need to purify soon through the example of being ill

3B2B2A1A4B3A1A The example and point to be illustrated
3B2B2A1A4B3A1B The great drawbacks of the disease of the three poisons, and how rare is the medicine which assuages them

3B2B2A1A4B3A1C Therefore it makes sense to practise according to what is taught by the best of doctors, the Buddha

The example and point to be illustrated

54
If I need to comply with a doctor's advice
When frightened by a common illness,
Then how much more so when perpetually diseased
By the manifold evils of desire and so forth.

If we succumb to any of the many ordinary illnesses, the source of which are wind, phlegm, and bile, we are afraid, thinking are going to die, and have to consult a doctor as a means to dispel our illness and then follow his instructions. When the doctor says, "This food you should eat, this you should not, this is when you should take the medicine," we do exactly what he says.

Since time without beginning we have been ill, afflicted and tormented by the disease of three poisons of attachment and so on, and so we should consult a doctor who can dispel the illness of the mental afflictions. The continuum of our mind has been infected by the illness of the mental afflictions, contaminated by them. Due to this many awful things happen, like engaging in evil actions of body, speech, and mind, and experiencing the suffering of the lower realms and cyclic existence as a result, including ripening results which are of long duration and multiple. We must consult, or rely on, a doctor who can cure us of these.

The disease of the mental afflictions is much worse than the former disease, and the remedy which dispels it is difficult to find. It is so much worse because there are many sub-classifications of attachment and the other mental afflictions, any one of which can result in the lower realms and the endless suffering there. Also, for example, if a hundred people generate anger focusing on a Bodhisattva, all one hundred will fall to the hell realms if they do not purify it.

What medicine do we need to dispel the illness of the mental afflictions? Meditating on the uninterrupted paths - true paths - is the antidote for that illness. Because it is difficult to meditate on the true path and generate it in our continuum, we say this medicine is difficult to find. To generate this antidote in our continuum we have to seek and follow a qualified guide. Beside the Buddha, there is no guide who teaches correctly, without mistake. He is the guide we need to reveal the [actual] refuge to us. Therefore we need to rely on the Buddha, who is like a doctor. We have to practise his presentation of what is to be adopted and what has to be abandoned - in the company of the Arya Sangha. That is how to abandon the chronic disease of the afflictions.

Buddha said that the ordinary illnesses of wind, bile, and phlegm, do not do that much damage. The worse damage is done by the illnesses of the mental afflictions of attachment and so on because ordinary illnesses cannot make a person take birth in the lower realms, but the illnesses of the mental afflictions such as attachment can do that awful thing. Therefore the main and best thing we have to do is to pacify the inner

illnesses of the mind, such as attachment. Calming the outer illnesses is not the most crucial thing.

The doctor who heals the body is not supreme among doctors. The one who gets rid of the illnesses which go together with the mind, the mental afflictions of attachment and so on, is supreme among doctors.

Nagarjuna says that correctly practising the nectar-like medicine of the points to be adopted and abandoned is what dispels the faults of birth, ageing, sickness, and death, in samsaric places under the control of the mental afflictions. Not drinking the medicine which extinguishes these, not using it, is a great fault.

In brief, hold the omniscient Buddha, who is like a doctor, as a refuge, with believing faith, and correctly practise the points to be adopted and abandoned taught by him.

The great drawbacks of the disease of the three poisons, and how rare is the medicine which assuages them

55
And if all people dwelling on this earth
Can be overcome by just one of these,
And if no other medicine to cure them
Is to be found elsewhere in the universe,

Anger, for example, is so bad because if anger focusing on a Bodhisattva is generated in the continuum of one person, that one person will be born in the lower realms if he is unable to eliminate it. If it is a hundred people, all one hundred of them will go to the lower realms. If it is a thousand, all of them will. Similarly, if all the people in this world were to generate anger in their continuum toward a Bodhisattva, all will be born in the lower realms. That is how this verse has to be explained. Otherwise, taking it as it stands, we might possibly find ourselves wondering how on earth one instance of anger towards a Bodhisattva could destroy all the people in the world. If you explain it directly it does not quite make sense.

This shows how bad is anger. In whoever's continuum it is generated, the person is destroyed, it leads them to the lower realms. This medicine is not to be found wherever we look, in all the cardinal and intermediate directions, in the world of Brahma and so on. Only the advice spoken by Buddha will work. You will have a hard time finding some other medicine even if you look far and wide.

Therefore it makes sense to practise according to what is taught by the best of doctors, the Buddha

56
Then the intention not to act in accordance
With the advice of the All-Knowing Physicians
That can uproot every misery
Is extremely bewildered and worthy of scorn.

Not practising the advice of the Omniscient Buddha, best of doctors, which eradicates all the illness of the afflictions along with their causes, such as inappropriate attention, unknowing, and so on, and their effects, such as the suffering of the lower realms, is ridiculous. A person who wants liberation and enlightenment, and wants to eliminate all suffering along with all its causes, and yet does not practise this advice and spontaneously creates the causes for suffering in the lower realms and cyclic existence, is ignorant, foolish, and the object of scorn by all.

Those who want to be free of suffering and its causes, and want to attain liberation and enlightenment, should rely on the best of doctors and his medicine, which is the best of medicine.

The need to purify soon through the example of a precipice

57
If I need to be careful
Near a small, ordinary precipice,
Then how much more so near the one of long duration
That drops for a thousand miles?

Even at the edge of a shallow precipice we are extremely cautious, anxious in case we fall, we do whatever we can to stop ourselves falling. If we do fall, we will break an arm or leg, or lose an eye, and so we really watch our step. So what need to mention the need to be careful when standing at the edge of a precipice descending many yojana, [where each yojana is 8,000 yards], where we will have to stay a long time in immense suffering for aeons and aeons? Why should we not think about that deep precipice and be careful?

There are hell realms thousands of yojana below the surface of the earth. Therefore we should be extremely cautious and careful about falling into those hells. There is no reason we should not. We should definitely be afraid and careful.

(Asanga's *Sei Ngoe Shi* says that thirty-two thousand yojana, "dpag tshad" below Bodh Gaya is the roof of the reviving hell. Five hundred shungdom, fathoms, make up one gyangdra, and eight gyangdra make up one yojana. Thus one yojana is four thousand fathoms - 8,000 yards, since one fathom is six feet, [two yards]).

Why it makes sense to make efforts quickly

3B2B2A1A4B3B1 The antidote to evil is to be practised with effort from this day onwards
3B2B2A1A4B3B2 Since there is no reason not to be afraid of suffering, it is senseless to be lazy and not apply the antidote - meditating on the path

The antidote to evil is to be practised with effort from this day onwards

58
It is inappropriate to enjoy myself
Thinking that today alone I shall not die,
For inevitably the time will come
When I shall become nothing.

We should cease thoughts such as, "I do have to meditate on the path, I do have to purify evil, I do have to confess it, but it will be okay if I do it next month, or next year, in my own good time."

It is not right to remain at ease, thinking we are not going to die today. "Todays" are endless - when tomorrow comes it will also be "today," and the same for the day after and the day after that. We will never run out of "todays" until we die. Another reason is that there is absolutely no guarantee that we will not die today. We cannot say "I will not die because my natural life-span has not come to an end," or "because I am not ill," or "because I have not been having bad dreams," or "because right now I feel well." Nothing we can think of works as a reason. We cannot be at all sure that we will not die suddenly this very day.

If we keep letting time pass, thinking, "It is all right, I will practise tomorrow, I will practise tomorrow," there is a great danger that death will reach us before tomorrow - the time we have allotted for practising Dharma.

There is no doubt that when death comes it does so unexpectedly. No-one sends us a message forewarning us that we are going to die at such and such a time. Because death is going to come unexpectedly, from now on we should take care.

Since there is no reason not to be afraid of suffering, it is senseless to be lazy and not apply the antidote - meditating on the path

59
Who can grant me fearlessness?
How can I be surely freed from this?
If I shall inevitably become nothing,
How can I relax and enjoy myself?

It is not right to think, "What reason is there to be afraid? Being afraid is no help. Whether I am afraid or not, death comes anyway. There is no purpose in being afraid."

We have seen and heard of many other people dying, and so we know of death directly. In our continuums we have an enormous amount of evil, and if we die with our evil we run the risk of falling to the lower realms. Even if we are not able to think of a lot of evil that we have done in this very life, we have beyond the shadow of a doubt so much evil in our continuums that we have created in many past lives.

"Which holy being said that you have no cause to be afraid of dying while still having that evil? Who gave such advice? If it was some fool who told you, it is not to be taken into account; no-one in their right mind would rely on a fool."

Just getting angry at a Bodhisattva will propel us into hell, and we do not know how many Bodhisattvas or other exceptional beings have been among the people towards whom we have been angry. Even though we may not have killed our father or mother, or an Arhat, or maliciously spilled the blood of a Tathagata, or created a rift in the sangha, we can see the possibility that we have lost our temper with a Bodhisattva.

Similarly, jealousy is an awful thing. In the *Holy White Lotus Dharma* it says that jealousy is a karma which will launch us straight into the hell realms like an arrow. In fact jealousy, the ten non-virtues, and the ten boundless negative actions are posited. Therefore, even if we are not able to think to ourselves as having done any of the five boundless negative actions, jealousy is always cropping up, again and again, and so we can see that we have that evil inside us.

Rejoicing in virtue of others is so useful, as we will see further down. In contrast, jealousy is so evil. So, even if we cannot remember having done a lot of evil, we see that we nevertheless have done a lot of evil, and if we die with this evil we will go to the lower realms as a result, and being afraid of that we should decide to purify it from now onwards and to practise virtue, not allowing ourselves under the sway of laziness and distraction.

There is no escaping death, and if we die with our evil there is no escaping the awful ripening results. Without doubt we are going to die, and without doubt those awful results of evil will happen, therefore from now on we should work at the antidote without being controlled by laziness.

The force of restraint from doing wrong again

3B2B2A1A4B4A Out of regret for evil, restraining in future
3B2B2A1A4B4B Confessing that which was done before
3B2B2A1A4B4C Having requested attention, promising to turn away from wrong

Out of regret for evil, restraining in future

3B2B2A1A4B4A1 Purifying evil created pointlessly
3B2B2A1A4B4A2 Making effort day and night in the method of freedom from evil

Purifying evil created pointlessly

Pointless in the sense that the point of evil is not that it helps attain liberation and enlightenment.

3B2B2A1A4B4A1A It is senseless to be attached to possessions because they are not reliable
3B2B2A1A4B4A1B It is senseless to be attached to close ones and so on because they are also unreliable

It is senseless to be attached to possessions because they are not reliable

60
What remains with me now
From the terminated experiences of the past?
But through my great attachment to them
I have been going against my spiritual masters' advice.

Previously we have had so many possessions. We have been born as Brahma, the Lord and owner of a thousand million worlds, Indra, and so on, and have been outrageously wealthy. But because those things are unreliable, now we see no advantage or any essence to any of them. They have all vanished.

We can see that there was no essence in having those possessions we had in the past. We can see that they have all gone and they are no use to us now. Therefore there is no sense in being so attached to the possessions we have now as if they had some essence.

Having and using possessions does not bring satisfaction. We have had so many possessions, yet they were not reliable and are already gone. Therefore we should not think that the possessions we have now have some essence. Nor will we ever get anything better in the future.

Attached to possessions, we create non-virtues of body and speech to procure them, and so we transgress the correct procedures of adopting and abandoning. We should see that it is not sensible to do so. We should generate regret thinking that it is not right. They are just not trustworthy.

It is senseless to be attached to close ones etc.

61
Having departed from this life
And from all my friends and relatives,
If all alone I must go elsewhere
What is the use of making friends and enemies?

Our body is without essence, yet, before we are forced to desert it, we are attached to certain people, perceiving them as our friends and so on, as a means of nourishing this body. We should not. Body and friends all have to be left behind and we have to go on alone without any choice. Therefore, before we die, we should not generate attachment, thinking, "this is my friend," or hatred thinking "this is my enemy." The worst thing to happen to us is having to leave our body and go on alone at death, and those are not the slightest use at that time. Therefore we should not do evil on their account now.

Making effort day and night in the method of freedom from evil

62
"How can I be surely freed
From unwholesomeness, the source of misery?"

Continually night and day
Should I only consider this.

From non-virtues such as killing we have to experience the suffering of the lower realms; we should definitely try to do whatever we can to be free of that suffering. Therefore, day and night, we should take care, without forgetting, we should be thinking, "I must do what I can to avoid having to experience the suffering of the lower realms, the result of my non-virtue."

When we are thinking, "from non-virtue such and such suffering arises, therefore I must avoid such suffering," we are coming to an understanding of karma and its results.

If we do not have clear understanding of karma and its results, it is difficult to have non-violence to sentient beings and to please the Buddhas and Bodhisattvas of the ten directions because, by not knowing about karma and its results we come under the control of ignorance of karma and its results and many afflictions and derivative faults come about. Unknowing is the cause of those afflictions and derivative faults.

Some people say, "I think about emptiness" and show no regard for karma and its results. This is a grave error because, to find certainty regarding emptiness, you must definitely understand the theory of karma and its results. To have some understanding of the theory of cause and effect requires some understanding of dependent-arising. If you do not understand the theory of dependent-arising, you will not be able to be able to understand the theory of emptiness.

"Because it is a dependent-arising, it is empty; because it is empty, it is a dependent-arising." We have to be able to see this, so, if we want to know the theory of emptiness, we have to know the theory of karma and results. We have to know that from good and bad causes you get good and bad results respectively. Depending on doing good causes, a good result, and depending on doing a bad cause we get a bad result; that is something straightforward to explain, and easy to understand. It can be clearly explained depending on external examples. Non-virtue means harming the body, possessions, and so on, of others, by way of body, speech, or mind.

Therefore it is not correct to think that the theory of karma and its results is not important for someone meditating on emptiness. For someone who is trying to get an idea of the theory of emptiness, having an idea of the theory of karma and its results is vital, because an idea of dependent-arising is essential.

Confessing (evil) which was done before

3B2B2A1A4B4B1 That which is to be confessed
3B2B2A1A4B4B2 The way of confessing

That which is to be confessed

63
Whatever has been done by me

Through ignorance and unknowing
Be it the breaking of a vow
Or a deed by nature wrong,

"Motivated by the unknowing that is the ignorance of karma and its results, I have done such naturally unutterable actions as the ten negative actions." Naturally unutterable actions are those which are unutterable irrespective of having precepts - faults which befall both the ordained person who has precepts and the lay person who does not.

Faults which are naturally unutterable are actions where a fault is accumulated whoever carries them out and is not crazy, when the basis, intention, action, and conclusion are all present. For example, the ten non-virtues are faults irrespective of whether one is a lay person or an ordained person. Their nature is such that once they have been done they will have ripening results which leave a person speechless if they have to describe them: "unutterable" means indescribable.

There are also those which are unutterable in terms of Buddha's orders - faults that arise in connection with the Buddha's orders. For example, for a gelong, there are the two hundred and fifty three rules, for the getsul there are the thirty six transgressions, and so on. These faults can only be incurred by those who have gone forth, the ordained, who are possessors of the bases of the orders. For example, the fault of eating in the evening can only apply to the ordained, and not to lay people.

Any bad action, whether it is naturally unutterable or unutterable in terms of the Buddha's instructions, perpetrated by body, speech, and mind, are all confessed. They are the "things to be confessed."

In brief, the faults which are to be confessed are twofold: those which are unutterable by nature and those connected to the orders of Buddha.

That is on the level of the individual liberation. On the level of the Bodhisattva and Tantric vows, if you have the former, there are the forty-six secondary faults and the eighteen root downfalls. These can happen to lay people and the ordained alike. Likewise the tantric root downfalls and the major transgressions.

The way of confessing

64
I humbly confess it all
In the presence of the Protectors,
With folded hands, prostrating myself again and again,
My mind terrified by the misery (to come).

"Protectors" are the Buddhas and their children, the Bodhisattvas, who are the objects who hear our confession. We are asking them to think of us as if they are right here in front of us. Physically, we have our palms joined and bow respectfully. Mentally, from the depths of our heart, we have fear of the suffering we will have to face if we do not confess our evil. With these, again and again make prostrations as the antidote. Prostrations are explicitly mentioned here but the antidote can equally be making

offerings, reciting mantra, meditating on bodhicitta, meditating on emptiness, and so on. There are many possibilities when it comes to the force of remedial conduct. It is just that the only one mentioned here is prostrations.

Prostrating again and again, confess these evils, thinking, "I am such a fool, for I have done all these actions which will make me experience such awful ripening results." This is the way to accept and announce that we have done these evils.

Mthol ba, "announce," means uttering verbally. *Bshags pa,* "confess," means to reveal. It has the idea of rendering [our faults] visible to the eyes [of those hearing our confession], just like when you split a log all that is within can be seen.

"Confess while prostrating again and again" does not mean that the antidote in the confession of evil has to be prostrations. But in the *Questions of Yuel Kor Kyong Sutra* it says that we should prostrate and confess evil. The commentary mentions prostrations in keeping with that sutra. As we know, there are many practices which come under the force of remedial action.

Having requested them to know, promising to turn away from wrong

65
I beseech all the Guides of the World
To please accept my evils and wrongs.
Since these are not good,
In future I shall do them no more.

"Leaders, *'dren pa rnams*, are the objects of confession of evil, who guide sentient beings out of the lower realms and lead them on the path to liberation and omniscient mind.

"Please know that I have done those evils, which are naturally unutterable and unutterable in terms of the orders of Buddha, and I am ashamed. Please look at them, it was not good to do these evils. Without a mind of concealment I see my faults as faults and I will not do them again in future."

It is just like in sojong where the gelong who is hearing our confession says, "do you see your faults as faults?" This means, "have you understood that the wrong you did was wrong?" Then, "will you well refrain in future?" This means, "are you going to give them up or not?"

"Actions which are not good" means bad actions, actions scorned by the holy and which bring bad ripening results. Saying, "those actions which I did are bad. I will not repeat them in future," is making a promise to turn away from wrong. There was mention previously of the force of turning away from wrong, and here it talks of turning away from wrong, and it is a promise.

In the *Arya Sutra Revealing the Four Dharmas* it is said, "With the four dharmas, even if an evil has been both done and collected it will be outshone." If all four attributes are present, however powerful the evil which has been collected, it can be destroyed.

If we have the four dharmas, even the ripening result of a karma which has been both done and collected, a karma whose ripening result is definitely experienced, can be eradicated. No need to mention karmas which are not definitely experienced.

The four dharmas are the four forces, of reliance, of remedial conduct, of repudiation, and of turning away from wrong in future. The force of reliance is refuge and mind generation. Although that is true in general, here it has been explained as refuge. Explaining the force of reliance here is like the sutras of confession, which posit refuge as the force of reliance.

How do the four forces purify?

Taking refuge eliminates the ripening result of bad karma. How? Refuge closes the door to the lower realms. It protects from the fear of the lower realms, and being born in the lower realms is the ripening result of non-virtuous karma. This is a little difficult, as a matter of fact, when you connect it to the motivation.

The force of remedial conduct eliminates the result similar to the cause in terms of our experience. An example of such a result would be illness and a short life even if we were to be freed from the lower realms and gain a good birth as a human. The force of remedial conduct includes meditating on emptiness or bodhicitta, or meditating on various deities, making prostrations, making offerings, reciting dharani mantras, and any virtuous action, supported by emptiness and bodhicitta.

How do these purify the experience similar to the cause? Through these, life hindrances are pacified. Therefore the discordant factors which bring about a short life are pacified. In fact they pacify a shortened life span, having a lot of illness, and harm. Therefore we are able to have a long life free of sickness.

Once we have ended our birth in the lower realms, the ripening result of our previous bad karma has been purified, but if we go from there on to a human birth, then if, besides, we have a brief life and a lot of illness, these are results similar to the cause of our previous bad karma. Specifically, they are experiences similar to the cause, and therefore they are eliminated when we practise the force of remedial conduct, because what is done in the practice of that force pacifies life hindrances, harms, and illnesses. That way, the experience similar to the cause is purified by the force of remedial conduct.

Any virtue done with the supporting motivation of love, compassion, bodhicitta, or the wisdom realising emptiness becomes much more forceful. Therefore we are not saying in general that other virtues are without benefit and do not purify evil. They do, but we are talking about a difference in how powerful the purification is, corresponding to whether the virtue is sustained by a motivation of method and wisdom.

Results of doing actions similar to the cause are purified by the power of repudiation. In this life, from an early age deriving pleasure in taking the lives of others, lying, and doing any other of the ten negative actions, are examples of such a result. Also some people from an early age are always getting angry. The action similar to the cause will

vary from person to person. These are actions similar to the cause of our previous misdeed. Such results are purified by the power of repudiation.

The power of repudiation is where we generate a strong sense of remorse for the evil we have done. When we generate that strongly we will not now take joy in doing non-virtue because strong remorse makes us unhappy to do evil.

The environmental result is purified by the force of turning away from wrong, where we make up our minds, "from now on I will not do any wrong." Of the previous results, the ripening result ripens on our aggregates of body and mind because it is to do with an experience in the aggregates. The same goes for the result similar to the cause. The environmental result, on the other hand, ripens on the place we consider to be ours. It does not ripen on our body. It can ripen in our garden, in which case it might mean our flowers not growing, our trees not giving fruit, or in our fields, which might mean crops not growing and so on.

In the confession sutras (there are offering sutras, confession sutras, sutras of rejoicing in virtue, impermanence sutras, and many others) called, *Se Oe Dampa*, Buddha said, "Any person, even if they have evil accumulated over many aeons, if they thoroughly confess one time all that will be purified."

This is explaining the way of confessing; if a person confesses well, forcefully, with all the components present, even confessing one time will purify all evil accumulated over many aeons. For example, even if the darkness in a deep recess has been there for aeons, it will all be dispelled immediately you shine a bright light into it. (This example is not given here but it is stated elsewhere.) If our way of confessing is not very good, so that the confession does not go well, even if we confess many times over we will probably not be able to purify very much.

Even if we have done such evil karma that it is apparently endless, if we display it and announce it, thinking such thoughts as, "I did wrong, I did not act well," and produce the mind of restraint, thinking, "I will not do it again," within having all the four forces, it will be like uprooting a tree so that it cannot grow back again.

This is our strategy: first try to avoid the occurrence of any faults. In the event of a fault occurring due to [for example] having many afflictions, confess on the spot. That is how the great and unequaled Jowo [Atisha] used to confess. If we go about it in that fashion, our practice of the holy Dharma will be special.

The all-knowing Gyaltsab says that the sutras of the Buddha and the explanatory commentaries of the pundits of India and Tibet explain many ways of confessing but, in brief, the complete essence of all that is confessing within having all four forces. If we confess with all four complete, he says, we will have all we need for complete confession.

If we do one evil action today and do not confess it, then tomorrow we will have that root evil and also the fault of not having confessed it today. If we are not able to confess those two tomorrow, then the day after we will have four, [where the two mentioned above which we would have by tomorrow are now counted as the two fundamental ones; add to them the two faults of] not having been able to confess tomor-

row. The next day it will double to eight, then sixteen, etc. Therefore, even if it is a small fault, if it is left for a long time without confessing it will become enormous.

As it is said, for a wise person, even the heavy becomes light, whereas for the fool even the light becomes heavy. Even when wise people perform very evil actions, at least they will know how to make the ripening result lighter, even if they are not able to eliminate it completely, and they confess immediately with the four points complete. If they do not eliminate it totally, at least they are able to make the ripening result light. The foolish, on the other hand, might only do a light evil, but they do not confess immediately, and even when they do confess they do not know how to confess well, so their evil keeps doubling and ends up huge.

When meditating on bodhicitta, we must purify all our evil, but especially the obstacles preventing us from generating the awakening mind. People with a predominance of attachment, jealousy, and pride will not be able to generate bodhicitta. When we are training our minds in bodhicitta, we have to consider other sentient beings as important and ourselves as unimportant. Arrogantly considering ourselves as something special, an attitude which elevates ourselves and puts others down, will not allow that. Similarly, people who are trying to generate bodhicitta in their continuums have to want happiness and freedom from suffering for all sentient beings, and it is on the basis of such an outlook that they practise virtue. If they are jealous of the happiness or virtue of others this outlook would not be able to function. Strong jealousy and pride are great hindrances to generating bodhicitta.

The Kadampa lamas say that the grass of knowledge and qualities will not grow on the high rocky mountain of pride. If we have much pride it is difficult to progress in knowledge and qualities. Grass does not grow on a high, rocky mountain, when pride is strong it harms our chances of generating bodhicitta. Pride prevents us taking knowledge and qualities from those of greater knowledge and qualities, because we think we are someone important and lofty. We do not discuss or ask for explanations on new subjects because we are so full of ourselves. This is so very obviously true.

The second chapter of the *Abhisamayalamkara* talks of how Buddha once broke the pride of the worldly gods before he could guide them. They are usually splendid to behold in their exquisite jewelry, magnificent beings, surrounded by a huge retinue. Because of all this they tend to have a certain amount of pride in themselves. When they came to Buddha, he saw that they would not be able to generate the path knower in their continuums unless he were to crack their pride. They would not be trainees suitable as receptacles for the path knower. To make them suitable, Buddha radiated light which completely demolished their pride, since his light made their light and splendour look black. Then he taught them Dharma and they generated path knowers in their continuums.

Explaining the title

The name of this chapter of the *Bodhicharyavatara* is The Chapter of Confessing Evil."

Why is it called that? Aren't there prostrations and offerings as well? There are indeed, but the main thing in explained in this chapter is confession.

Chapter Three

Full Acceptance of the Awakening Mind

Actually generating the mind, preceded by rejoicing in virtue and so on, by way of which the collections, the concordant conditions, are accumulated

Prostrations and offerings accumulate the two collections, and confession purifies the obscurations, the adverse conditions. Accumulation of the collections and confession of obscurations have been completed and now there is the actual generation of bodhicitta.

From the seven-limb practice, we now have explanation of the limb of rejoicing in virtue. Prostration, offering, and rejoicing in virtue are limbs of the accumulation of the collections. Confessing evil is a limb of the purification of obscurations. Once those concordant conditions have been explained, we then have the explanation of bodhicitta itself.

When we talk of the three: accumulating (the concordant conditions which are the collections), purifying (evil), and enhancing [virtue], rejoicing in virtue is counted as a limb of the continual enhancement, or increase, of virtue. On the other hand, [if we just talk of the two, accumulating and purifying,] rejoicing comes under the category of accumulating the collections, which are the concordant conditions.

3B2B2A2A Explaining the text of the chapter
3B2B2A2B The title of the chapter

The text of the chapter

3B2B2A2A1 The preparation
3B2B2A2A2 The actual basis
3B2B2A2A3 The concluding action

The preparation

3B2B2A2A1A Rejoicing in virtue
3B2B2A2A1B Beseeching to turn the Wheel of Dharma
3B2B2A2A1C Requesting not to enter Nirvana
3B2B2A2A1D Dedicating virtue
3B2B2A2A1E As a limb of the practice of the perfection of generosity, training beforehand in the attitude of giving away body, possessions, and root of virtue

Rejoicing in virtue

3B2B2A2A1A1 Rejoicing in the virtuous causes and effects of high status.
3B2B2A2A1A2 Rejoicing in the virtuous causes and effects of mere liberation
3B2B2A2A1A3 Rejoicing in the virtuous causes and effects of peerless enlightenment

1
Gladly do I rejoice
In the virtue that relieves the misery
Of all those in unfortunate states
And that places those with suffering in happiness.

The unfortunate states are the three lower realms. When we attain births of higher status where we do not have to experience the suffering of the lower realms, we experience relief from that suffering.

"I rejoice in the virtuous causes bringing about the attainment of good births of high status, as human beings and gods." When the suffering sentient beings attain good births of high status, they abide in the resultant happiness of high status. The causes of abiding in that happiness are the virtues which cause the attainment of the good births of high status. Thus Shantideva is rejoicing in the virtues which cause the attainment of good births of high status, and the good results - abiding in the happiness of good births of high status. Rejoicing by thinking it is such a good thing that sentient beings from their own side have accomplished the causes for attaining high status and are abiding in the happiness of high status.

If you have received the Bodhisattva or Tantric vow you have taken upon yourself the responsibility of freeing the sentient beings in the lower realms and making them attain the good births of high status as human beings and gods. This is because when we receive those vows we take it upon ourselves to eliminate the subtle suffering of the knowledge obscurations of those who have them, to eliminate the obscurations of the afflictions of those who have them, and to eliminate the suffering of the lower realms of those who are experiencing that suffering. (This latter is described in certain places as "giving breath to those who are suffocating"). That is our responsibility. So when, from their own side, the sentient beings practise virtue and abide in the happiness of higher status, it is excellent, it is marvelous. That is how we should think.

Rejoicing in something is being really happy about it. Below there are many ways of rejoicing, of being very happy about different things.

Rejoicing in the virtuous causes and effects of mere liberation

2
I rejoice in that gathering of virtue
That is the cause for (the Arhat's) Awakening,
I rejoice in the definite freedom of embodied creatures

From the miseries of cyclic existence.

Here, one rejoices in the accumulation of virtuous causes for attaining the Hearer and Solitary Realiser enlightenments and the result of these causes - sentient beings gaining freedom from the sufferings of cyclic existence.

Rejoicing in the virtuous causes and effects of great enlightenment

3 - 4
I rejoice in the Awakening of the Buddhas
And also in the spiritual levels of their Sons.

And with gladness I rejoice
In the ocean of virtue from developing an Awakening Mind
That wishes all beings to be happy,
As well as in the deeds that bring them benefit.

The Buddhas protect sentient beings from the sufferings of the lower realms and cyclic existence, they are the ultimate protectors, and are therefore called Protectors.

"I rejoice in the grounds of the Sons of the Victors" refers to the Bodhisattvas abiding on the ten grounds. Here we are rejoicing in the Buddhas and the Bodhisattvas of the ten grounds. Rejoice also at the causes which bring about the ten grounds and later on the Buddhas. The cause for becoming a Bodhisattva abiding on any of the ten grounds or an Arya Buddha is bodhicitta, the mind generation toward supreme enlightenment. The cause is mind generation toward supreme enlightenment, which is like an ocean of virtue, and which performs the happiness and benefit of all sentient beings.

The virtue of generating the mind toward supreme enlightenment is endless, like an extensive ocean, whose expanse and depth is difficult to grasp. So much depends on generating the mind toward supreme enlightenment. Through first generating it we enter the Bodhisattva vehicle, in the middle it makes us gather the collections during three countless aeons, and finally it results in us becoming Buddhas. Having become Buddhas, we eventually turn the Wheel of Dharma, and through depending on that there arise so many Hearers, Solitary Realisers, and Bodhisattvas. All these are the results of mind generation. Therefore the results of mind generation are like an ocean of virtues.

"Enacting the benefit of sentient beings" indicates the conduct of the Sons of the Victors, the six perfections. There is no other way of benefiting the sentient beings.

"The deeds:" all the exalted knowers in the continuums of the Buddhas and Bodhisattvas of the ten grounds (singled out because this is connected here to the Bodhisattvas of the ten grounds) are knowers of paths, and those benefit migrators. "Benefiting sentient beings," here fits with the opening lines of the *Abhisamayalamkara*, where it talks of those who benefit the migrators, who, through their path knowers, accomplish the aims of the world.

The Arya Bodhisattvas benefit sentient beings extensively, and the path knower is their means for doing so. Path knowers are all the exalted knowers in the continuums of the Arya beings of the Bodhisattva Vehicle.

The Bodhisattvas of the ten grounds and the Arya Buddhas are alluded to. The thought which makes [a person] attain any of them, mind generation, and the conduct which makes [the person] attain them is the conduct accomplishing the aims of the sentient beings - the conduct of the six perfections of generosity and so on - all these are rejoiced at here.

When rejoicing, if the person whose actions we are rejoicing in is more highly realised than we are, we receive half of their virtue. If the person is of equal realisations, the virtue we receive is equal to their's, and if the person is inferior in realisations to us, when we rejoice in their virtue we receive more virtue than they do. This is taught by Buddha in the scriptures.

Rejoicing is so highly praised. Kung Tang Jampel Yang said that if you want to do something of great worth even when lying down, a really powerful virtue, exert yourself in rejoicing in the virtue of others. Also Je Rinpoche said that if we are not able to do so much in the way of the practice of virtue ourselves, mentally rejoicing in the virtuous practices and good acts of others without jealousy is excellent. Why? Because of what we said above, that if you rejoice in the virtue of someone of greater, equal, or less realisations than yourself you get half the virtue, the same, or more virtue, and that is taught by Buddha.

Similarly, in relation to our own virtue, as opposed to the virtue of others mentioned above: thinking without pride how at such and such a time we managed to do such a retreat well, to study well, to work well, or the like, and rejoicing, our virtue will increase more and more. Lama Tsong Khapa had quite a lot to say about rejoicing and its benefits.

In the seven limbs, rejoicing is posited as the cause which enhances our virtue. How does it make virtue increase more and more? As we said above, by making half the virtue, equal virtue, and more virtue. There is no other way.

The Buddha and his entourage of Arhats and Bodhisattvas were invited for alms by king Se Kye, who offered their lunch for many days. When it came to dedications, the king's name was not mentioned, but the name of a pauper called Depa, a beggar, because he strongly rejoiced, thinking, "Dear me, I have nothing to offer, I do not even have enough to eat for myself, but the fact that the king is doing this has so much merit." Thinking like this with great faith created a powerful virtue. The king must have had something wrong with his motivation, so his virtue was not clean. Thus the pauper Depa was always mentioned. The king later got angry and expelled the pauper. This story is told in the *Lam Rim.*

It is said that rejoicing is the best way to accumulate a great collection with only very little effort. Similarly, rejoicing in evil brings evil, and is a way of bringing about a rain of non-virtue. Like when a person convenes a council in which all those present agree it would be right to go to war, then the evil that is created by all the soldiers in fighting comes to all of those who took the decision, even if they do not personally go to war. The same fault will come to them. The same applies in the case of rejoicing.

Requesting to turn the Wheel of Dharma

5
With folded hands I beseech
The Buddhas of all directions
To shine the lamp of Dharma
For all bewildered in misery's gloom.

For the first forty-nine days following his enlightenment, as far as the way things appeared to the ordinary followers, Buddha showed the manner of not teaching Dharma. Quite possibly he did teach according to the extraordinary followers.

Here, we are to request Buddhas who have newly attained enlightenment, and who are waiting before teaching, to turn the Wheel of Dharma and thereby dispel the unknowing ignorance and other derivative faults in the continuums of the sentient beings. While requesting the Buddhas to shine the lamp of Dharma to illuminate the darkness of ignorance in the continuums of sentient beings, we can either join our hands together or visualise offering a golden mandala with a thousand-spoked wheel, like Brahma and Indra offered to Buddha when they requested him to teach. We should also think that they accept our request; it is said that this brings vast benefits.

The ignorance in the continuums of the sentient beings is like darkness, and when the Wheel of Dharma is turned it is like a light being shone onto that darkness causing it to be dispelled. In the dark, we cannot see the way. Similarly, when the Wheel of Dharma is turned, the path to liberation and enlightenment can be seen.

There are vast benefits in requesting the turning of the Wheel of Dharma because even one virtue being generated in the continuum of oneself or of others is due to Buddha turning the Wheel of Dharma. Without the Wheel of Dharma being turned, that would not be able to happen.

To grow the sprout of bodhicitta, we need the seven limbs, as we said. The reason is that without a great collection, which is the concordant condition, bodhicitta will not be generated in the continuum. Remember, it is like the example we had of inviting the chief official in the region, or a king, or the like, to our house. We cannot do that without certain concordant conditions. Gathering the collections which are the concordant conditions for generating bodhicitta is done by way of prostrating, making offerings, requesting to turn the Wheel of Dharma and requesting not to enter nirvana. Besides that, we need to purify evil, which is the limb of confessing evil, [among the seven limbs], and enhancing virtue, which is the limb of rejoicing. There are those three.

If we talk of four, having unending roots of virtue as the fourth, in that case we would count dedication separately. Otherwise, rejoicing and dedication can in fact be included in "gathering the collections." There are three steps: accumulating virtue, continually enhancing the entity of the virtue, and making it continuous. When we have those three, dedicating is to make our virtue continuous, rejoicing is for enhancing it, and the other four are for accumulating virtue. Otherwise the last two can be counted under the

accumulating of virtue, the concordant condition. And then you have confessing evil. [That makes seven].

Dedicating and rejoicing in virtue can be thought of as separate from gathering the collections, but they can equally be included within it.

Requesting not to enter nirvana

6
With folded hands I beseech
The Conquerors who wish to pass away
To please remain for countless aeons
And not to leave the world in darkness.

Those enlightened beings who are planning to withdraw their form body into the Sphere of Dharma, to go into nirvana, or, [in more common parlance], to "die" in order to give the sentient beings a clear demonstration of impermanence, we are to join our hands in supplication and request them not to enter into nirvana. The eye of intelligence of the migrant sentient beings is sightless. "Please stay for countless aeons in order to dispel the darkness of their ignorance which is due to the blindness of their eye of intelligence, and to give sight to the eye of their intelligence."

When requesting to turn the Wheel of Dharma, imagine emanating countless bodies before all the Buddhas abiding in the countless lands of the ten directions who are waiting there without turning the Wheel of Dharma; a mandala held by each of our emanations. This creates a great accumulation of merit. Similarly, when we are requesting not to go into nirvana, we should imagine emanating countless bodies each of which offers Dharma thrones and makes our request to them to stay for countless aeons without going into nirvana. If we do, there is inconceivable benefit.

To turn the Wheel of Dharma a Buddha must remain without going into the Sphere of Dharma. He cannot teach if he dies. When he turns the Wheel of Dharma all the virtues mentioned above can come about. This is why requesting not to enter nirvana and requesting to turn the Wheel of Dharma are very important and of great benefit to us if we practise them.

Dedicating virtue

3B2B2A2A1D1 General dedication
3B2B2A2A1D2 Dedicating for the sick
3B2B2A2A1D3 Dedicating for elimination of hunger and thirst
3B2B2A2A1D4 Dedicating to be the causal source of all wishes [coming true]

General dedication

7
Thus by the virtue collected
Through all that I have done,

May the pain of every living creature
Be completely cleared away.

This is a dedication made for all sentient beings without making distinctions such as "this is for the sake of the sick," or "this is for the sake of the long life of the gurus." It is for all sentient beings to be happy and for their suffering to be dispelled.

In the *Bodhicharyavatara* the first of the seven limbs is posited as making offerings. In the Prayer of Good Conduct first of all comes prostrations. It does not matter. Either way, we can talk of dedicating all the virtue that has been accumulated from making prostrations up to requesting not to go into nirvana, but here it talks of the virtue from offering until requesting not to go into nirvana, where the second one would be prostrating, and all our virtue accumulated by body, speech, and mind. "Due to that virtue, may all the suffering of cyclic existence and the lower realms in the continuums of all the sentient beings be eliminated."

Dedicating for the sick

Sick people are in such an abject state. For that reason there is a special dedication here for them.

8
May I be the doctor and the medicine
And may I be the nurse
For all sick beings in the world
Until everyone is healed.

Due to the strength of the virtue mentioned above, from offering up to requesting, until all the sick people have recovered from their illness, may I be the medicine to cure their illness, their doctor, and their nurses.

Becoming a doctor or a nurse is fairly straightforward; we can see how that would be able to happen as a result of making prayers to be able to serve the sick, and benefit many beings, in which case we would be able to gather a great deal of virtue. But the idea of "becoming medicine" is new.

There is an example from the Jatakas, although it is not mentioned here. One time Buddha, before becoming enlightened, was born as a king called Bearer of the Lotus, in a land where the cure for a prevalent disease was to eat the flesh of a fish called Rohita. Buddha took birth as such a fish, with a huge body, and the people were able to eat his flesh.

When we reach the aeon of destruction, when the world is gradually being destroyed, there are successively periods of weapons, illness, and famine. At such a time there are many awful diseases. Making such a prayer can be considered as a prayer to become medicine which cures the people in those periods. This is besides the fact that in general the sentient beings have much illness. In those periods in particular everyone is getting sick and dying.

Doctors and nurses clearly help sentient beings so much. Hospital patients are in an abject and desperate state. Otherwise they would not be in hospital. If the doctors and nurses are kind and gentle to them, it brings such joy. Buddha himself used to nurse the sick, unable to bear not doing so because of his love and compassion.

Dedicating for the elimination of hunger and thirst

9
May a rain of food and drink descend
To clear away the pain of thirst and hunger
And during the aeon of famine
May I myself change into food and drink.

"May the suffering from hunger and thirst come to an end. When the aeon of famine, the third of the three aeons [or periods of calamity during the aeon of destruction], is blazing, may I become food and drink for others to partake of and thereby dispel their suffering."

When the karma of sentient beings is appropriate, and a Great Being is present, food can fall like rain. For example, in South India, at Choeten Palden Drepung, there once stood a monastery of Nagarjuna, and it is also where Buddha taught the Kalachakra Tantra. After many years of famine there occurred a rain of rice. Drepung means "heap of rice," and the place was named from that event.

These dedications and prayers are made for the sake of strength of our mind. The point is not whether or not they can or do come true, a question of is or is not. The point is that Bodhisattvas make such prayers in order to build up their strength of mind so that they can benefit sentient beings more.

Doing actions that benefit others builds up our strength of mind enormously. And when we have great strength of mind, engaging in actions of benefit to others is even more extensive and powerful.

When the Bodhisattvas make various prayers, it is not necessarily so that they can all come true. There are many that do, but I think there are also many that cannot. For example, there is a prayer that Lama Tsong Khapa made to be able to do each and every enlightened activity and deed of body, speech, and mind of all the Buddhas of the ten directions by himself. That would be a bit difficult.

Dedicating to be the causal source of all wishes coming true

10
May I become an inexhaustible treasure
For those who are poor and destitute;
May I turn into all things they could need
And may these be placed close beside them.

"Receiving all that is wished for" means the sentient beings being able to obtain whatever they might want without effort, whether it be food, clothing, good health, a body, or possessions.

This dedication is for poor sentient beings who lack necessary conditions such as food, clothing, and so on, to receive food, drink, clothing, whatever they are in need of, whatever they lack. We pray to be able to do this for them to be able to receive whatever they want inexhaustibly: medicine, living needs, whatever they wish for. Without great effort, may they have it there right in front of them.

During the aeon of destruction there are three intermediate aeons of disease, weapons, and famine that successively precede the final destruction of the world. We think, "During the intermediate aeon of disease, may I become the best of medicines and, having cured the sick sentient beings of their illness, may they abide in good health."

Similarly, "During the aeon of famine, may I become inexhaustible food, drink and so on." Not food and drink that is immediately exhausted, but which lasts. In this way may I be able to soothe their suffering of hunger and thirst.

Also, "During the intermediate aeon of weapons may I be able to calm the ill-will, anger, and so on, in the continuums of the sentient beings, due to which they keep harming each other, through meditating on love and compassion, thereby making them abide in the joy of being free of ill-will."

The *Bodhicharyavatara* is summarising Buddha's teachings in the sutras on skilful means about methods for benefiting sentient beings through thinking. For Bodhisattvas who are accomplished in acting for the sake of sentient beings, this is the way they think and practise. If we dedicate in this way, a vast virtuous root will enter our continuum.

As a limb of the practice of the perfection of generosity, beforehand, training in the attitude of giving away body, possessions, and roots of virtue

Prior to training in the practice of the perfection of giving there is training in the intention to give, where one meditates on giving one's body, possessions, and roots of virtue to other sentient beings.

3B2B2A2A1E1 Training in the intention to give body, possessions, and root of virtue
3B2B2A2A1E2 Wishing for the cause of non-wasting of virtue
3B2B2A2A1E3 Wishing to be the cause of possessions

Training in the intention to give body, possessions, and root of virtue

3B2B2A2A1E1A The way of giving
3B2B2A2A1E1B The reason it is appropriate that we should definitely give
3B2B2A2A1E1C How to practise once having given

The way of giving

11
Without any sense of loss
I shall give up my body and enjoyments
As well as all my virtues of the three times
For the sake of benefiting all.

We are to generate the intention to give our body, our possessions, and our virtues accumulated in the three times without the slightest stain of miserliness, without the slightest sense of loss, for the sake of all sentient beings.

Only our body and possessions of the present can be given, as it is explained in the Mind Training. Our bodies and possessions of the past and future cannot be given. But we can give away our root of virtue accumulated in the three times.

This is training in the concern for the welfare of others, which is the appropriating cause of Mahayana mind generation, the cause which will become bodhicitta. We have to train our minds by thinking, "I will give these."

Why give to the sentient beings? To enable sentient beings to attain temporary welfare, high status, and ultimate welfare, definite goodness and omniscience.

Our thought to give should be without a sense of loss, without the attachment of grasping miserliness. Also there should not ne the thought to compete with others, "He has given that, so I will give more." And also give without hope for a ripening result, such as, "Once I have given this, later I will receive something amazing."

Giving should be motivated by love and compassion, thinking of the kindness of the sentient beings and of their kindness. Think about the sentient beings, see their hardships and suffering, find all that unbearable, generate love and compassion for them, and give. That is the essential point.

Our past bodies have already perished and our future bodies are yet to come, so we do not have them to give. The same goes for past and future possessions. Therefore we cannot give them to others. Only our present body and possessions can be given.

Is our past virtue not also something that has already gone? The virtue itself has indeed already gone, but there are virtues we have done in the past whose ripening results have not yet ripened, and are therefore yet to come. Not the results of all of our virtues done in the past have already happened. Those past virtues whose results will come and our present virtues are to be given.

How can we give our future virtues? For this, we should think, "In the future I will do virtues which are as vast and powerful as I can, and I will give the results of all those to all the sentient beings."

This is training in the intention, the thought, or attitude; "in future I will do vast virtue, and I will give all that to the sentient beings without that virtue being the slightest bit polluted by the stains of grasping miserliness, and totally unblemished by attachment." Thinking that way, focusing on the future, is something we can do.

Recollecting our virtue of the past, of such and such a retreat, service to others, or the like, which we might have done, rejoicing by thinking, "that was very good," and

dedicating that to the sentient beings, is being skilful in method. Thinking, "In future I must do this and that, and I must give the virtue to all sentient beings," is being skilled in method.

This fifth point is a preliminary branch of the practice of the perfection of generosity, and I want to explain what that means. The perfection of generosity itself is not being explained here, it is mainly explaining that when we give our body and possessions along with our virtue accumulated in the three times, we should do so free from the stains of grasping miserliness.

Miserliness comes under attachment and, as such, has been abandoned by the Hearer and Solitary Realiser Arhats, they have abandoned attachment since they have abandoned the afflicted obscurations, so they are free of those stains. But they do not have the practice of the perfection of generosity mentioned here. The actual perfection of generosity does not come about merely through finishing the stains of miserliness. The latter is required as a preliminary for the former. The practice of the perfection of generosity explained here is to do with the way of training in the conduct of the six perfections once having generated the mind toward supreme enlightenment - bodhicitta.

Not only has the perfection of generosity the feature of being free of the stains of miserliness; it also involves repeatedly meditating on the intention to give.

Buddha said: "Mentally emanate immeasurable quantities of the sentient beings' requirements and imagine giving them all to the sentient beings." This is a way of accumulating immeasurable merit with little effort. The Bodhisattvas are expert in the practice of method possessing the wisdom which discriminates the excellent and faulty which are to be adopted and given up.

The reason for the suitability of definitely giving

3B2B2A2A1E1B1 By giving away all possessions without attachment, nirvana is achieved
3B2B2A2A1E1B2 It is appropriate to give to the sentient beings because they are the supreme field of generosity

By giving away all possessions without attachment, nirvana is achieved

12
By giving up all, sorrow is transcended
And my mind will realize the sorrowless state
It is best that I (now) give everything to all beings
In the same way as I shall (at death).

It is appropriate to give our body, possessions and virtue accumulated in the three times because thereby we attain nirvana, and that is what we want.

Some might think, "We should not give our body away, it would be better to guard it." When the time has come to give our body, we should give it, until that time, we should protect it. But we should exercise our minds in the intention to give, thinking over and over again, "I must give my body," because the time to give our body is reached through bringing the meditation on the intention to give to culmination. If we have not trained in the giving mind we will not reach the time to give.

Now, although we cannot give, we should train in the giving mind, and think, "I must practise this just like the Bodhisattva Sons of the Victors." With such a thought, even though our practice will be only a reflection of the real thing, we should keep going and thinking that way. In that manner, we will keep improving and ultimately we will reach the time to give.

If we do not prepare ourselves mentally beforehand, then when we come to the time of giving there is a danger of falling to the Individual Vehicle. It is said that Shariputra once had bodhicitta, but when he came across certain beggars who gave him a difficult time, he gave it up, thinking that it was just too difficult to achieve the welfare of such ruffians. His mind turned about and he finally achieved the nirvana of the Individual Vehicle.

It is appropriate to give to the sentient beings because they are the supreme field of generosity

The last two lines of verse twelve say that at death we definitely have to let go of and leave behind everything, our body and possessions, whether we want to or not. Letting go of everything at death, and doing so now in our reflections, are the same in having the aspect of giving up. When we leave everything behind at death we will lose both our possessions and the thought, "these are mine." Giving our body and possessions to others and relinquishing ownership of them right now is the same in having the aspect of letting go. They are both the same in that one leaves behind the idea, "these are mine."

"Chhabs chik" in the first of these two lines means "being the same," which is to be understood as meaning, "having a similar aspect," that is, "being the same in that both involve letting go." Since they are the same in that way it is best to give them to the field of sentient beings while we have choice. Why is it better to give them now? Because this time is the best time, and the recipient, the sentient beings, is the supreme of objects. If we give to sentient beings in that way, our body and possessions act as the cause for attaining the state of Buddha.

Our body and possessions are without essence. Generating attachment to them acts as a cause binding us in existence. They are essenceless, unstable, untrustworthy, like water bubbles. Getting attached to that which is essenceless and carrying out so much non-virtue [for them] makes us fall in cyclic existence, and thus they bind us in existence. If that cause which binds in existence, a cause which brings about disaster, becomes a method for attaining the state of Buddha, definitely we should give them away, what reason on earth is there for not giving them away?

Many troubles, such as unfriendliness and fighting, can be caused on account of our possessions and various good conditions. If we forsake and leave behind the causes of all those troubles, those troubles themselves will all become non-existent.

de b When a person who is feeling hot sits in the shade of a cobra's hood there is a great danger of being badly harmed by the cobra's bite, so it would be better for him to move out of the shade and away from the danger. While he is in the shade there is a mere smidgen of temporary benefit derived from it. Similarly, when we keep hold of our possessions there is a slight benefit to be had from them, but later on if we become attached to them there is a great danger, like the snake's bite. It would therefore be good to let go of them and give them away.

There are many scriptural passages quoted here. For example, it says that if we are unable to give up our possessions and so on to others, and do not train in the intention to give them up, there is a great danger of our future holding fear in store for us, whereas if we train in the intention to give them all up to others and [actually] do give them to others we will be free of fear.

How to practise once one has given

3B2B2A2A1E1C1 Henceforth forsaking the idea of having any say regarding one's body
3B2B2A2A1E1C2 Extensive explanation of the meaning of this
3B2B2A2A1E1C3 Connecting it with the path of reason

Henceforth forsaking the idea of having any say regarding one's body

13
Having given this body up
For the pleasure of all living beings,
By killing, abusing and beating it
May they always do as they please.

This means giving up the mind which has great attachment to our body, thinking possessively, "this is my body." Once we have given and dedicated our body to sentient beings, if they cut it, chop it, or denigrate it, "your body is rubbish," we should never generate attachment to our body or anger to others. We should train our minds in the intention to be like that from now onwards. First of all we should contemplate that we give this body, then we should contemplate having the attitude, "Now I do not have any say about what happens to it, I have given it away to others, therefore if others verbally abuse it, physically beat it, hit, or chop it up, or cut it, whatever awful thing they do to it, I should not become angry with them for it, or have attachment for that body."

If we carefully train our minds in this outlook, later on when people actually hit or beat our body we will not get angry, and we will be able to practise patience. Once we have contemplated that we have given our body away, no matter what awful things other

people do to it, no matter how badly they misuse it, whether they cover it in filth, or what, we should not have attachment, thinking to ourselves, "Look what is happening to my body," nor anger, thinking, "They are harming my body." Thinking this way we are training our minds in non-attachment to our body and in patience. If we train our minds in that way, later on even if our body is harmed a little we will actually have a tendency not to be angry. We will be able to think to ourselves, when we have the impulse to retaliate, "what's the point... it has no essence..."

We might get a little angry at first but we will calm down. Then, later on still, we will find that we do not even get angry. That is what will come about if we train our minds in this way.

An extensive explanation of the meaning of this

14
Although they may play with my body
And make it a source of jest and blame,
Because I have given it up to them
What is the use of holding it dear?

"Now that I have already given my body to others, from now on, even if others play with it, criticise it, or use it to have a laugh, whatever they do, since I have already given my body to all sentient beings, I should not be protective toward it, thinking, "I hope it does not come to any harm," or be concerned about how to help it, because there is no need."

Some may think, "But Buddha said that we have to take care of our bodies". That is true, but what that means is that we should protect it from pointless dangers. When the time comes to give it, we should give it; when it is not, we should look after it. We do, in general, need to protect it from the adventitious danger of water, fire, earth, and air. When the time has come when it would be of benefit to the sentient beings, we should give it away.

In the Mind Training, it says that if we keep training in a giving attitude regarding our body, eventually we will be able to give it without it appearing to us that we are giving anything more than a few vegetables. That is how our attachment diminishes. When we feel like that, the time is ripe for giving our body away. At that point we should give our body away, like for example the way that in a previous life Buddha gave his body away to the tigress.

We should not give our body away before the time is right. We should take care of it. But here we are talking about training in a giving attitude, and if we keep over and over training in the intention of giving away our body, possessions, and virtuous roots accumulated in the three times, we should think, "now, no matter how others use my body, I will not think to myself that there is no point in being attached and protective toward it."

If, on the one hand, we are training our minds in the attitude of giving our body to others, but on the other hand feel protective at the idea of others using it in such a

way that it is harmed, the two ideas are contradictory. We should have the thought, "There is nothing to be done, whatever they do is up to them, I have already given it away." Otherwise we would have these two contradictory ways of thinking.

Connecting it with the path of reason

15
Therefore I shall let them do anything to it
That does not cause them any harm,
And when anyone encounters me
May it never be meaningless for him.

We should encourage ourselves in actions which benefit ourselves and others by way of our body. Work which is not harmful to ourselves and others, which helps both, should be taken up. For making prostrations, offerings, and other virtuous karmas we should use our body as much as we can.

Buddha's teachings on the benefits of giving away our body and possessions and the drawbacks of not giving them are all gathered together in the *Compendium of Trainings*. We should see that our body and even our life are without essence, not stable, unsteady, like a candle in the wind, a dream, an illusion. Yet we generate attachment to them, and accumulate so much bad karma for their sakes, and have to experience so much suffering in the lower realms as a result. That is what will happen if we do not give our body away.

Many complications and inconvenience are brought about by our body - being ill, fever, and needing food and the other necessities. We have to work with so much effort for it.

As it is mentioned in the Bodhisattva root vows, "not sharing wealth or Dharma due to miserliness..." if we do not share our wealth or Dharma with others because of being miserly, we receive a root downfall.

Wishing for the non decline of virtue

If the virtue we have done becomes fruitless, that virtue has declined. Here we are talking about making dedication prayers for the results of our virtue to become without decline, that is to say, for them to be endless.

3B2B2A2A1E2A Wishing to be only beneficial to others
3B2B2A2A1E2B Wishing for their thoughts not to be wasted
3B2B2A2A1E2C Wishing for their actions not to be wasted

Wishing to be only beneficial to others

The last two lines of verse fifteen are a prayer that no meaningless state of mind referring to us is ever generated in the continuum of anyone. For example, some might

see us and think, "this is a bad person," or become angry, proud or the like; this is a prayer for no such thought to be engendered in the continuum of anyone.

Wishing for their thoughts to not be wasted

16
If in those who encounter me
A faithful or an angry thought arises,
May that eternally become the source
For fulfilling all their wishes.

In the continuum of some others it is possible for anger, pride, hatred, and the like to be generated in reference to us. For others, faith, appreciation, the thought, "this is a good person," and so on are possible. This is a prayer that, whether a good or bad mind is generated in the continuum of the person, may it be the cause of enlightenment.

The previous two lines were a prayer for no-one ever to generate an undesirable mind in reference to us, such as thinking, "this is a bad person." In this verse the prayer is that whether it is a good or bad mind that is generated, may it be the cause for the attainment of all temporary happiness and the ultimate happiness of enlightenment.

Wishing for their actions not to be wasted

17
May all who say bad things to me
Or cause me any other harm,
And those who mock and insult me
Have the fortune to fully awaken.

We said before that whatever thought arises in others, good or bad, may it be a cause for attaining all temporary and ultimate results. Now, it is not merely thoughts but verbally criticising us to our faces, harming us physically, or back-biting - "phyar ka." May such actions be the cause for them to have the good fortune of attaining enlightenment.

Wishing to be the cause of possessions

3B2B2A2A1E3A Praying to be the cause of everything others need
3B2B2A2A1E3B Praying for the time and function to be extensive
3B2B2A2A1E3C Praying for the place and time to be without discontinuity

Praying to be the cause of everything others need

18 - 20
May I be a protector for those without one,
A guide for all travellers on the way;

May I be a bridge, a boat and a ship
For all who wish to cross (the water).

May I be an island for those who seek one
And a lamp for those desiring light,
May I be a bed for all who wish to rest
And a slave for all who want a slave.

May I be a wishing jewel, a magic vase,
Powerful mantras and great medicine,
May I become a wish-fulfilling tree
And a cow of plenty for the world.

We pray for poor, wretched beings lacking a protector to have a protector in all their lives, not just for one or two; for those who are traveling to have a guide who will be their company, making their passage is comfortable and easy. Praying to be a boat or ship for those who want to cross great waters such as the ocean, and a bridge for those who want to cross small waters.

Praying to become an island for those on long ocean voyages, a light for those in the dark, a place to sleep and bedding for those who need them, and a servant for those who want one to carry out their wishes.

Praying to be a wish-fulfilling jewel that, if the required methods are correctly implemented, is able to provide food, clothing, and the like, as desired. Similarly, may I be the source of all the food, clothing, and so on, of all the sentient beings, whatever they want, in accomplishing their welfare.

A magic vase is a vase from which you can take whatever you want by reaching inside. Similarly, may I be able to do for the sentient beings whatever they want. By merely reciting a knowledge mantra we can accomplish any activity we want, whether it is peaceful, increasing, controlling, or fierce. May I be like that for all the sentient beings.

A great medicine, such as the medicine which takes the essence, is able to soothe all the sufferings and pains of illness. Similarly, may I be able to soothe the mental and physical hardships of all sentient beings.

A wishing tree is one that grants food, clothing, and so on, whatever one might want, if you utter prayers to it for them. May I become like that for all the sentient beings.

A wish granting cow is one which from which you can get whatever you want by milking it. May I be like that for the sentient beings.

All these objects can fulfil all the various desires of embodied beings. They can satisfy any temporary hopes sentient beings may have, bestowing concordant conditions and removing adverse conditions. They cannot grant ultimate goals.

These prayers of giving our body and so on summarise the meaning of many prayers taught by Buddha. In *The Meeting of Father and Son* sutra, Buddha advised King Sesang to

make prayers to become lamps, candles, boats, and so on, according to the needs of sentient beings.

Praying for function and time to be extensive

21
Just like space
And the great elements such as earth,
May I always support the life
Of all the boundless creatures.

The earth helps the environment and its inhabitants in the sense of being their support. It is the basis for all the necessary conditions that we human beings and animals possess, and all the fruit, crops, and so on that we use. Water is responsible for cohesion; without it the infinitesimal particles which are the fabric of gross objects would not stay together but would disperse. Fire matures and renders capable of functioning, and air brings about increase and expansion of the entity. The elements perform those functions with respect to the objects we use and possess. There is an explanation of this principle given in relation to the body, and this is the same.

These four elements accomplish the world environment and the needs of the inhabiting sentient beings, those needs being so great in number that there is no time to mention all their names. They all come about through the four elements as their causes.

The title talks of the time and function being vast. *Time* means not just a month, or a year; the four elements help the sentient beings for as long as their are aeons. And their *function* is extensive. Similarly, may I benefit the sentient beings for a long time and with just such a vast function.

Space pervades the cardinal and intermediate directions. There is nowhere not pervaded by space. Whatever action we do, it is space that allows it. It is because there is space that the action can be done, like our going, sitting, building houses, sowing fields, the flowing of water, and so on; the function of agents and actions is only possible because of space. If there were no space - if there were obstruction and contact - because of some gross form being there, those actions would not be feasible. Therefore we can think that it is as if space were helping with all these. Of course it cannot actually help because of being permanent, but anyway it makes all that possible.

The four elements and space provide the means for the immeasurable sentient beings to live. Not just one or two sentient beings but limitless sentient beings, and in many different ways. Water, for example: tea comes from it, so does fruit juice, and many others. The other elements are similar. And space makes all possible. May I also be the good conditions for the numberless sentient beings to live their lives. May I be like the elements.

Praying for the place and time to be without discontinuity

22
And until they pass away from pain
May I also be the source of life
For all the realms of varied beings
That reach unto the ends of space.

"Similarly," *de bzhin*, means "like the former:" like space and the elements, earth and so on, may I benefit sentient beings who are limitless in number, and who are equal to the limits of space, in accordance with their dispositions, thoughts, and interests, the variety and extent of which matches their vast number and variety.

"Sentient beings equal to the limits of space" means the sentient beings who pervade the extent of space. This indicates that there is nowhere we can point out that there are no sentient beings. Because their number is so vast and they vary so, their dispositions, thoughts, and interests have to be vast in number and of a great variety. In accordance with that great number and variety in their dispositions and so on, may I gradually accomplish their benefit and happiness in limitless and different ways, ultimately leading them to non-abiding nirvana.

There are many different ways of establishing the benefit and happiness of the sentient beings temporarily, like leading them to the attainment of good births as humans and gods. We should think ultimately of leading them to non-abiding nirvana. This is a prayer to be the good conditions for that.

The prayers here seem to get more and more extensive. First, there was a prayer that nobody ever generate a negative state of mind, such as faithlessness, through referring to us. Second, whether they generate a positive mind or a negative mind, may it be the cause of their accomplishing virtue, and may it be the cause of them receiving all that they want. That is already greater than the first. These two are to do with their thoughts.

The third is to do with their actions. It says that even if they do bad physical and verbal actions, may it be the cause of them attaining enlightenment. Even more vast than that, next we are praying to be whatever the sentient beings want, like a wish-fulfilling jewel, a good vase, a wishing tree, a wish granting cow, a great medicine, and so on. Then, still more vast, may I be like the four elements for all the sentient beings, serving and benefitting them for a long time with a vast range of functions.

The *Precious Garland of the Middle Way* also has a prayer to be like the four elements, like trees and mountains and so on in isolated places, and so on, which are not actually owned by anyone, and which anyone is permitted to use, and accomplish the welfare of the migrators in a vast way. May I be available to be used by all, like they are.

Many sutras, such as the *Lodroe Misepei Do*, the *Koen Chok Tsek Pai Do*, and *Drim Ma Mepa Ten Pei Do*, extensively teach the aspiration to be of use to the sentient beings in many ways and many times like the four elements, and repeatedly; this summarises those.

3B2B2A2A2 The actual basis

The actual practice is seizing the mind of enlightenment. Above, we saw an explanation of the causes and conditions for generating bodhicitta. There, with those prayers, we were to meditate on the ways of accomplishing the welfare of the sentient beings with the motivation of compassion for the suffering sentient beings, thinking "if only they could be free of suffering," and love, thinking, "if only they could have happiness." It is like we were not just leaving our compassion and love as mere thoughts but were actually engaging in methods which bring what they want into reality.

For the conditions, we had making offerings, prostration, confession, rejoicing, dedicating, and praying; they are all conditions for the generation of bodhicitta. They would be its simultaneous (co-operative) conditions. Love and compassion become the entity of the superior intention, when they have become stronger, and from the superior intention we go to the entity of bodhicitta, and are therefore the appropriating (substantial) causes for bodhicitta.

Similarly, above there was an explanation of how to practise refuge. Practising refuge, making prostrations, and confessing evil purify adverse conditions, and in order to generate bodhicitta we need to purify adverse conditions and amass good conditions through gathering the collections. Making offerings and rejoicing provide us with the means for amassing good conditions through gathering the collections, since they accumulate merits.

Purifying discordant conditions and gathering the collections which are the concordant conditions, giving up our body and possessions along with our virtuous roots, and making powerful prayers, are all done with the motivation of love and compassion wanting the sentient beings to have happiness and freedom from suffering, and the superior intention, which are the appropriating causes of bodhicitta. The prayers, offerings, and so on, are the co-operative conditions.

To generate the actual subject, bodhicitta, we need to have both the purification of discordant conditions, the obscurations, and the amassing of concordant conditions, which is the gathering of the collections, and the above explains that. The above also explains what are the co-operative conditions and appropriating causes of bodhicitta.

People who have created very great evil, whose minds are extremely unruly, who have not accumulated a vast amount of merit, who only have a slight root of virtue, cannot generate bodhicitta until they have transformed their minds. The above, which are all to do with making a good heart, creating vast virtue, purifying evil, all deal with that.

23 - 24
Just as the previous Sugatas
Gave birth to an Awakening Mind,
And just as they successively dwelt
In the Bodhisattva practices;

Likewise, for the sake of all that lives,
Do I give birth to an Awakening Mind,
And likewise shall I too
Successively follow the practice.

Reciting these two verses is taking the wishing mind and the engaging mind just like the ritual texts. Whether they are taken before a master or without a master, they are for taking the two minds at once.

The first two lines indicate the wishing mind. "Like the previous Tathagatas," means just as the Buddhas of the past generated bodhicitta by taking the Victors and their Sons as the object of their prayer and prayed before them.

The second two lines, "dwelt in the progressive trainings of the Bodhisattva," indicate that, having generated the engaging mind in order to receive the Bodhisattva vow, they trained in the Bodhisattva trainings in the correct order.

"Just as the previous Buddhas first generated the wishing mind, then generated the engaging mind in order to receive the engaging vow, I also generate the wishing mind then the engaging mind in order to take the engaging vow and will progressively train in and abide in the practices."

When you recite these two verses you take both the wishing mind and engaging mind at the same time. Wishing bodhicitta is the mind wishing for enlightenment, thinking, "If only I could attain enlightenment for the sake of all sentient beings." It can be generated through relying on the recitation of a ritual or without. In the case of the former, the mind can be taken by reciting the ritual in front of a master, repeating after him, or by taking the Buddhas of the ten directions as the object of our mind and repeating after Buddha Shakyamuni. Either way we are reciting a ritual and each is called wishing mind relying on a ritual. In order to take only the wishing mind, however, a ritual does not have to be recited. Generating the main mind wanting to attain enlightenment for the sake of all sentient beings, without reciting a ritual, is not taking the wishing mind through relying on a ritual.

Taking the mere wishing mind, one does not have to be able to train in the wishing mind precepts. But in order to take the *wishing mind with a commitment*, we do. There are several wishing mind precepts which are intended as causes preventing any degeneration of our bodhicitta in this life, and then there are the four white actions to be practised and the four black actions to be abandoned, these being causes for us not to be separated from bodhicitta in future lives. These will be explained later.

For the wishing mind with a commitment, we generate the mind wanting to attain enlightenment for the sake of all sentient beings, and make the commitment by thinking, "I will not give up the mind wanting to attain this until enlightenment, even if my life is at stake." This definitely has to rely on a ritual, and we definitely need to be able to train in the wishing mind precepts.

Wishing bodhicitta is actual mahayana mind generation because, as mentioned previously, when bodhicitta is classified in terms of entity there are two kinds, and it is one of those two. Here is a point I want to emphasize: because the wishing mind is really

mind generation, for it to actually come about, to have real wishing bodhicitta, we have to practise one of the two methods for generating bodhicitta - the seven-fold cause and effect instruction or equalizing and exchanging self and others - in such a way that they are complete.

A person without bodhicitta in their continuum, and without actual love, great compassion, and so on, in their continuum, can still train their mind within meditating on what is something like a reflection of those, thinking, "If only all sentient beings could be free of suffering, if only they could be happy, if only I could attain enlightenment for the sake of all sentient beings." When we build up that thought, it is not actual wishing bodhicitta but, even though it is only a reflection of the real thing, the benefits are huge and it is an extraordinarily powerful practice.

If we want to take wishing mind generation and engaging mind generation separately, these eight lines have to be shared out between them. As far as the Tibetan is concerned, if we want a ritual where we are only taking the wishing mind generation, we would recite the first two lines, except we would substitute *ltar* for *dang* at the end of the second line. Then we would leave out the third and fourth lines, and recite the fifth and sixth lines, except that the sixth line would end *bskyed par bgyi* instead of *bskyed bgyi zhing*. Then leave off lines seven and eight. In the English, that would be: "Just as the Sugatas of the past generated bodhicitta, similarly, I, for the benefit of the migrators, generate bodhicitta."

If we are taking the wishing mind by ritual, this is the ritual to recite. As for the object from which we are taking it if we are taking it with a ritual: we can either take it in front of a guru, or master, or in front of the Buddhas and Bodhisattvas of the ten directions, which we would visualize in front of us. Either way we would have to repeat the words after the object we are taking it from, and these are the words. These are the words to use when we take the wishing mind with a ritual. It is correct to take the wishing mind with a ritual, but it is also correct to do so without a ritual. If we are going to take it with a ritual this is the ritual. In the case of taking it in front of a guru, definitely we have to repeat [the words after him]. But also if we are taking it in our minds in front of the Buddhas and Bodhisattvas of the ten directions, we have to imagine we are repeating, this time after the central figure, such as Buddha Shakyamuni. At the end of the third repetition we have to think that we have generated wishing mind generation.

If we are going to take it without a ritual, we can again and again generate the main mind wanting to attain enlightenment for the sake of all sentient beings. It means again and again generating that desire.

For the mere wishing mind, it is correct to take it without a ritual, and it is also correct to take it with a ritual. But if we are going to generate the idea not to give up the main mind wanting to attain enlightenment for the sake of all the sentient beings from now on until the attainment of enlightenment, definitely we need this ritual for doing so.

For taking the mere wishing mind we do not need to be able to train in the precepts, or trainings, of the wishing mind. But to take the above, which is called the

committed wishing mind, we definitely need to be able to train in the wishing mind precepts. Engaging bodhicitta, on the other hand, definitely has to be taken with a ritual. There is no way of taking it without a ritual.

Commitments for wishing bodhicitta

When we talk about being able to train in the precepts of the wishing mind or not, the precepts are some which are the cause of it not degenerating in this life, and some which are the cause of it not degenerating in future lives, or not being separated from it in future lives.

Precepts preventing degeneration in this life

1 To continually improve the entity of the mind thinking, "If only I could attain enlightenment for the sake of all sentient beings," thinking again and again of the benefits of mind generation. This means **thinking of the benefits** of mind generation six times each day. If we think well of the benefits of mind generation, we will engage again and again in generating that mind.

2 Generate bodhicitta three times during the day and three times during the night with either extensive or brief ritual such as the *sang gye choe dang...* prayer.

3 If, for example, some other person utters words that do not go down well with us, or says something that does not suit us, we should **not mentally abandon** him or her by thinking, "I shall never act for the sake of this person."

4 Gathering the collections, by way of the seven limbs of making offerings and so on.

If we mentally abandon any sentient being, we lose our bodhicitta. The causes for our mind generation not to deteriorate in future lives are the practice of the four white actions and the abandoning of the four black actions.

The object that wishing bodhicitta has to be taken from is a person who has wishing bodhicitta, who is abiding in the wishing bodhicitta precepts, and who has the Bodhisattva vow. If we can find such a master we can take the wishing mind in front of him or her. If such an object is not found, it can be taken from and in front of Shakyamuni, who we imagine as the principal person surrounded by the Buddhas and Bodhisattvas of the ten directions.

Preparation for taking wishing bodhicitta includes making offerings, prostrating, refuge, and so on. The basis who is taking the wishing mind is anyone who has the potential to generate the main mind intent on gaining complete enlightenment by way of body and mind.

The wishing mind which is the basis for actually generating the Bodhisattva vow has to be taken by a ritual. First of all we would take wishing bodhicitta, then we would take it with a ritual, then we would take the Bodhisattva vow. Therefore the wishing mind which is the actual basis of the Bodhisattva vow has to be taken with a ritual. In

fact, it is the wishing mind with a promise. For that, since mind generation is a practice of the person of great ambition, we have to have trained our minds [at least] a little in the practices of the persons of small and middling ambition, and we have to have [at least] a slight experience of bodhicitta from having meditated on the seven-fold cause and effect instruction or equalizing and exchanging self and others.

When we have taken the Bodhisattva vow, the engaging vow, if attention to the Individual Vehicle were to arise, thinking, "I must attain the enlightenment of the Individual Vehicle," that would destroy our Bodhisattva vow. We would lose that vow, we will have given up the Bodhisattva Vehicle.

The reason that the actual basis for the Bodhisattva vow is wishing bodhicitta taken with a ritual comes from the *Lamp of the Path*, where it says, "Bodhicitta has to be taken by a commitment of irreversibility." Irreversibility refers to the decision, "I will not give up the main mind wanting to attain enlightenment for the sake of all sentient beings until I attain enlightenment." If you give it up you have reversed.

What is to be understood by commitment of irreversibility is a commitment not to give up the main mind wanting to attain enlightenment for the sake of all sentient beings until the attainment of enlightenment.

The *Lamp of the Path* shows why the actual basis of the engaging vow has to be committed wishing bodhicitta. This is something which will only come about if we have the ability to train in the precepts. Otherwise, thinking, "I must attain enlightenment for the sake of all sentient beings" brings about the generation of the mere wishing mind. It builds up increasingly thicker imprints of bodhicitta, and gradually, when that mind becomes more and more firm, we will be able to take committed wishing bodhicitta. Then, progressively, we will be able to take the engaging mind and the engaging vow.

If, right from the start, we have the capacity to train in the wishing mind precepts, and the precepts of the engaging vow, the six perfections and so on, then we can take the wishing mind and engaging mind in one go. If we are not able to do so right from the outset we can progressively generate first the mere wishing mind, then the committed wishing mind, when we have the ability to train in its precepts, then, when we are able to train in the engaging mind precepts, we can take the engaging mind. There is this skilful method.

A person who is able to train in the precepts of each can take them both at once with the recitation of one single ritual.

Taking the Bodhisattva vow is the same as taking the engaging vow. Those two and the engaging mind are not taken with a different ritual. This is what the Omniscient Gyaltsab says, as we have seen previously. But the engaging vow and the engaging mind are not the same. They are taken with one ritual but are not the same. And their preliminaries are the committed wishing mind and the [mere] wishing mind, so the latter have to precede the former.

The ritual for the engaging vow, is, in Tibetan, lines 1, 2, and 3, without any alteration of the root words. In the English, you would say, "Just as the Sugatas of the past dwelt progressively in the Bodhisattva trainings."

Then, in the Tibetan, recite lines 7 and 8, where *de bzhin* means, "I too." The English would be, "Similarly, I will progressively train in the trainings."

Just as the Tathagatas of the past have developed the engaging vow and trained in the practices, I too, having taken the engaging vow, will train in the practices." It is taken by reciting this three times. Imagine that we are repeating after a visualized basis or actually repeating when taking in front of a master. It is generated with the third repetition.

Similarly, the Bodhisattva vow can be taken by using the sutra words, *koen chok sum la dag kyab chi*, "I go for refuge to the three jewels." There are several different rituals mentioned in the sutras for taking the Bodhisattva vow by way of ritual. There is also, for example, the prose ritual that is mentioned in the *Lam Rim Chen Mo*.

When taking the Bodhisattva vow, the person giving the vow and the person taking it both have to think that it is from this moment on until enlightenment. That is a distinctive feature of the motivation in that case. This is the same for the tantric vow.

It is different with the Pratimoksha vows because they are taken "from now until I die. With the Pratimoksha vows, if nothing else happens before death that causes the vow to be lost, it will be lost at death. Causes to lose Pratimoksha vows before death are: giving back the precepts (*lab.ba*), having both organs, changing sex three times, and many others. If they do not happen, then the vow is lost at death.

Dom pa tong wa, losing the vow, means the vow becoming non-existent. With the Bodhisattva vow, however, if nothing happens which causes it to be lost, such as generating a motivation with attention to the Individual Vehicle, mentally giving up the sentient beings, or the like, that vow will not be lost until enlightenment.

When we die, if we have the Bodhisattva vow in our continuums, if we are born as a human being, when we are an infant we will have the Bodhisattva vow in our continuum. But if you have the Bodhisattva vow in your continuum in this way, would you [be able to] have the root downfalls contradictory with the Bodhisattva vow? No. For example, if you die with the Bodhisattva vow and you are born as a donkey, that donkey would have the Bodhisattva vow in its continuum. But if the donkey were to do wrong actions would it get the root downfalls or the secondary faults? The answer is no. Why? Because there has been no acceptance in that life, that is, with respect to that basis. And the life in which it was accepted has been changed.

There is much discussion in this area. For the basis of the Bodhisattva, is it necessary to have a Pratimoksha vow or not? There is some discussion centering on this. In the *Lamp of the Path*, it seems to say that only a person with one of the seven types of Pratimoksha vow can generate the Bodhisattva vow, and that it is not possible with any other basis. There are various ideas about this. For that, if it is necessary to have a Pratimoksha vow as the basis for the Bodhisattva vow, it follows that there is the fault of there being gods and infants who are gelongs, because there are those with the Bodhisattva vow in their continuums, since as we said above if a person dies with the

Bodhisattva vow then if they are born as a human again that infant would have the Bodhisattva vow in its continuum, and so on.

This is resolved by interpreting that passage as follows: those seven are not necessary as bases for the Bodhisattva vow, but if we have the Pratimoksha vow, that acts as a branch of excellence for the generation of the Bodhisattva vow - in that way the Bodhisattva vow which is generated will be the best. But, according to our system, the Pratimoksha vow is not absolutely necessary as a basis for the Bodhisattva vow.

In the *Kalachakra Tantra* it says that the best is the gelong vajra holder. Then the getsul vajra holder, then the genyen vajra holder. Then the householder vajra holder, who does not have any Pratimoksha vow.

If that were absolutely necessary, there would be certain faults, so it is understood that if there is the Pratimoksha vow it is a limb of excellence, and it is best. Especially if we have the gelong vow there is the possibility of being the best of vajra holders.

When reciting *ji ltar… bslab par bgyi* (verses 25 and 26), the ritual for generating the engaging mind, we can generate the engaging vow. When we generate that vow, although the same ritual for generating the engaging vow is used for generating the engaging mind, still the engaging mind is not the engaging vow, and the engaging vow is not the engaging mind. This is so despite the fact that both can be taken together.

The Vaibhasika system says vows are form. According to the Bodhisattva system they are not. Vows are mental factors. And engaging bodhicitta is a main mind.

In general, a vow, *sdom pa*, or restraint, has to posited from the point of restraining from wrong conduct of body and speech. But it does not have to be just that, because with the Bodhisattva vow there is the morality of accomplishing the welfare of the sentient beings, of gathering Dharma virtue, and of restraining from wrong conduct. The Bodhisattva vow is posited from the point of view of having all three. In the Prasangika and Vaibhasika systems morality is form. The Bodhisattva morality is the Bodhisattva vow. Vows are mostly posited from the point of view of restraint from wrong conduct, although it is not necessarily so that it is only the morality of restraint from wrong conduct, because there are those two other moralities.

The engaging vow is the Bodhisattva vow, and is a vow we take when we receive an initiation. Engaging bodhicitta is taken in the same ritual as the engaging vow.

There is wishing bodhicitta but there is not a wishing vow. There is an intermediate virtue from having wishing bodhicitta, which is not a vow nor a non-vow, but there is no vow that comes.

We can take wishing bodhicitta, committed wishing bodhicitta, engaging bodhicitta, and the engaging vow, again and again. That is not the case with the Pratimoksha vows. Lama Tsong Khapa says in his *Explanation of the Morality Chapter* (*tsultrim leu namshe*) that we can first generate the wishing mind, and that is something we can do again and again. Then, when we are able to keep to the wishing mind precepts, we can take the committed wishing mind. Then, if we are able to practise the conduct of the six perfections and so on, we can take the Bodhisattva vow, which we are allowed to take again and again, from a master or from Shakyamuni Buddha visualised surrounded by the Buddhas of the ten directions.

The Omniscient Gyaltsab says that this gradual method of Lama Tsong Khapa is marvelous. It allows those people who are not able to practise everything right from the very beginning to proceed gradually. If a person is able to keep the wishing mind precepts and the precepts of the engaging mind, they can take them all at once, in one ritual, and having taught that for those of sharp intellect is also a good thing.

Correctly speaking, generating bodhicitta only comes at the time of the practice of the person of great ambition. In that case, beforehand it is necessary to have the practices of the persons of small and middling ambition. Then when we reach the practices of the being of great ambition, we need to train in the mind of the person of great ambition by recognising all beings as having been our mother and so on or equalising and exchanging self and others. When generating wishing bodhicitta, as we have often said above, wishing bodhicitta is actually bodhicitta, and that is important here, because it means that before wishing bodhicitta all this is needed.

When generating engaging bodhicitta, the master conducts an interview regarding hindrances, asking, Have you generated bodhicitta? Have you made prayers for enlightenment? The master asks us if we have generated wishing bodhicitta, the one with a commitment, and so on. This is the proper way of going about things.

The Bodhisattva vow is unique. Before taking the vow it is necessary to study the precepts, the root downfalls and secondary faults, from the Bodhisattva Vinaya, the *Pelmo Che Sutra*, or if that does not work, the *Bodhisattva Level*, and if the whole of that text is not possible, at least Lama Tsong Khapa's *Explanation of the Morality Chapter* that teaches the root downfalls and secondary faults. Otherwise there is the *Three Vows*. We should study those and listen to teachings on them in order to decide whether we are able to keep to keep the Bodhisattva vow or not. Then we can take the vow. That is the general rule. There is no system for studying the Pratimoksha and Tantric vows beforehand.

3B2B2A2A3 The concluding action

3B2B2A2A3A Personal joy in generating bodhicitta
3B2B2A2A3B Inspiring joy in others

Personal joy in generating bodhicitta

3B2B2A2A3A1 Accomplishing one's own aims
3B2B2A2A3A2 Accomplishing the aims of others

Accomplishing one's own aims

3B2B2A2A3A1A Joy in elevating and praising the mind
3B2B2A2A3A1B Having found that mind, being conscientious
3B2B2A2A3A1C Being joyful because of having found a mind which is extremely difficult to find

Joy in elevating and praising the mind

25 - 26
In order to further increase it from now on,
Those with discernment who have lucidly seized
An Awakening Mind in this way
Should highly praise it in the following manner:

Today my life has (borne) fruit;
(Having well obtained this human existence,
I have been born in the family of Buddha
And am now one of Buddha's Sons.

Once they have generated wishing and engaging bodhicitta, to keep them stable, to prevent them from degenerating, and to continually improve them, the intelligent Bodhisattvas conclude that generation by cultivating joy with faith and with a lucid mind, thinking, "How excellent."

How is the mind to be elevated and praised, and thereby made happy? One has generated bodhicitta in the continuum and taken the Bodhisattva vow, and therefore at this time one's life has become something marvelous and meaningful because before one's death one has generated bodhicitta and taken the Bodhisattva vow - "Today my life has become fruitful."

"Having well attained a human existence," means that my life with the freedoms and richnesses has become worthwhile, and meaningful because I have generated bodhicitta in my continuum and received the Bodhisattva vow.

Because of generating bodhicitta I have become a son of the lineage, I have become a Bodhisattva. (The child born into the lineage or type of the king becomes the lineage or type of the king, and a Bodhisattva is like a child of the Buddha). We are always yearning to become children of the Buddha through generating bodhicitta, and we should think that we have now achieved that wish.

"Elevating the mind and praising it" means not allowing the mind to be humble by thinking "Now I have become a Bodhisattva, by generating bodhicitta and the Bodhisattva vow in my continuum I have become an offshoot of the lineage of Buddha, something that I have yearned for. Now, at last, I have done it, it is so marvelous, my life of freedom and richness has become worthwhile." Fill your mind with joy.

Having found that mind, being conscientious

27
Thus whatever actions I do from now on
Must be in accord with the family.
Never shall I disgrace or pollute
This noble and unsullied race.

One has meditated on bodhicitta, taken the Bodhisattva vow, and become like the child of the Buddha. Is this enough? No. We have to be extremely careful and conscientious in our actions of body, speech, and mind. Having been born in the lineage of the Buddha, we must be conscientious in acting according to this lineage, we must not engage in actions of unconscientiousness of body speech and mind.

Our actions of body, speech, and mind must be faultless in the beginning, middle, and end, unsoiled by the faults and downfalls of transgressing the precepts of the wishing and engaging minds. If our actions are unconscientious we will have faults and downfalls from transgressing the precepts of the wishing and engaging minds.

Asanga says in the *Abhidharmasamuchaya* that conscientiousness is dwelling in the three roots of virtue, (non-attachment, non-hatred, and non-ignorance, which are the discordant class of the three poisons, attachment, hatred, and ignorance), guarding the mind from the contaminated, (the mental afflictions).

What will come about from being conscientious? All that is excellent in the world and beyond the world. The latter refers to the wisdom directly realising emptiness. Or, the contaminated and uncontaminated virtues of the world and beyond will come about due to conscientiousness - that is its function.

There are various forms of conscientiousness. One type guards the mind from the afflictions. If a fault or downfall has occurred, performing the rites of restoration with regret, according to the Dharma - carrying out confession and restraint according to whichever restoration rite needs to be done, is conscientiousness pertaining to faults and downfalls that have already occurred, and is called *conscientiousness related to the former limit*.

When we have already committed some fault, if we confess that, we are being conscientious. In general, thinking, "I must not allow faults to occur" is posited as the entity of conscientiousness - as in the definition above. The former one is feeling the need do the rites of restoration if a fault has occurred.

Thinking, "I must not allow a fault to occur, but in the end if one does occur, I must perform the rites of restoration in accordance with the Dharma," is also being conscientious. It is the way of practising *conscientiousness possessing the later limit*.

Right now, if a fault or downfall occurs, not forgetting it, immediately practising the antidote with mindfulness, correctly confessing and restraining, is the way of *conscientiousness possessing the middle limit*. Thus we have a way of practising conscientiousness in connection with the former, later, and middle limit. This is how practising conscientiousness is taught by Arya Asanga in his *Bodhisattva Ground*.

In brief, practising conscientiousness is not having the discordant side occur, and if it does occur, placing emphasis on abandoning the discordant side through meditating on the antidote. For example, in the past when the king went about at night there was no street lighting so a person would accompany him carrying an oil-fed torch. In the case of an extremely fierce, irritable king, whose reaction to the least inconvenience is extreme, who might even order a person's execution for it, when that king has to travel at night along a very steep path, the torch-bearer will go along very carefully indeed, mind held tight, fearing a slip which would cause a spill and make the

light go out. Similarly, having generated bodhicitta and having taken the Bodhisattva vow, we should be very careful, fearing our three doors might go on the discordant side of the objects to be abandoned.

Buddha said to Shariputra in the sutra, *The Layout of Manjushri's Field,* that all dharmas on the side of enlightenment come from abiding in conscientiousness of the three doors. Enlightenment is the state of the four bodies where all derivatives of the faults have been destroyed and all that it is to be gained has been gained. The thirty-seven dharmas concordant with the side of enlightenment are concordant with enlightenment and are the method for attaining it. It is with conscientiousness that these are attained.

Buddha said, "In the past, when I was on the learner paths, I practised conscientiousness, and as a result I attained the great enlightenment and the fulfilment of my prayers." Without conscientiousness, one will not even attain the enlightenment of the Hearer Vehicle, so there is no hope of attaining the enlightenment of the Great Vehicle.

Producing the practice of the three trainings in the continuum where it has not been produced and developing its entity up until completion where it has already been produced and so on are all attained through being conscientious.

Conscientiousness is taught as extremely important. Being unconscientious with our three doors is explained as one of the causes for all the afflictions, wrongs, evil, and downfalls. Conscientiousness is the cause of all virtuous roots.

Being joyful because of having found a mind which is extremely difficult to find

28
Just like a blind man
Discovering a jewel in a heap of rubbish,
Likewise, by some coincidence,
An Awakening Mind has been born within me.

If a pauper were to find an inconceivable jewel in a heap of rubbish he would be very happy. He would feel he had found something impossible to find. Similarly I, most fortunately, have generated this mind of bodhicitta in my continuum, something almost impossible for someone like me to generate.

Accomplishing the aims of others

3B2B2A2A3A2A Able to dispel the suffering of sentient beings
3B2B2A2A3A2B Able to dispel the cause of that, the obscurations
3B2B2A2A3A2C Able to accomplish all happiness and benefit

Able to dispel the suffering of sentient beings

3B2B2A2A3A2A1 Destroying the death of migrators under the control of karma and mental afflictions

3B2B2A2A3A2A2 Destroying poverty
3B2B2A2A3A2A3 Destroying illness
3B2B2A2A3A2A4 Destroying the suffering of existence in general
3B2B2A2A3A2A5 Destroying the suffering of the lower realms in particular

Destroying the death of migrators under the control of karma and mental afflictions

29
It is the supreme ambrosia
That overcomes the sovereignty of death,
It is the inexhaustible treasure
That eliminates all poverty in the world.

If we generate bodhicitta in our continuums we will be able to accomplish our own goals and the goals of others. The first has been dealt with. Now we are looking at the second.

The first of these five is describing how we would be able to destroy the Lord of Death of the migrators which makes them die without choice. There are birth and death without choice, under the control of karma and mental afflictions. These are what we would be able to destroy.

Bodhicitta is the best of nectars for destroying birth, aging, sickness, and death, under the control of karma and the afflictions.

Destroying poverty

The second two lines of this verse say that bodhicitta is like an inexhaustible treasury of material and Dharma possessions. With such an inexhaustible treasury as that, the suffering of poverty will be destroyed.

Does that mean that all Bodhisattvas are rich? Like Milarepa, a Bodhisattva might not have a lot of possessions, but would not have any suffering of poverty.

Destroying illness

30
It is the supreme medicine
That quells the world's disease.
It is the tree that shelters all beings
Wandering and tired on the path of conditioned existence.

Bodhicitta destroys the main illness - illness of the mind such as self-cherishing and all afflictions produced from it, so it is the best of medicines.

Destroying the suffering of existence in general

When we have been going without a break on a long journey, the shade of a tree provides a welcome rest and the pleasure of being cool, during which the suffering of traveling is assuaged. Similarly, when bodhicitta is generated in the continuum, it is like

the pleasure of the cool shade from ceaselessly being born in one life, then dying, being born and dying again, on and on, continually going on and on wandering in cyclic existence.

Destroying the suffering of the lower realms in particular

31
It is the universal bridge
That leads to freedom from unhappy states of birth.
It is the dawning moon of the mind
That dispels the torment of disturbing conceptions.

Bridges solve the problems of crossing water, allowing us to traverse it without hardship. Similarly, bodhicitta releases all sentient beings from the suffering of lower realms.

Being able to dispel the cause of that, the obscurations

3B2B2A2A3A2B1 Dispelling the afflictive obscurations
3B2B2A2A3A2B2 Dispelling the knowledge obscurations

Dispelling the afflictive obscurations

Since the moon is cool in nature, when it rises it is able to relieve the suffering of heat. Similarly, when bodhicitta comes into the mind like a moon rising it can relieve the burning torment of the mental afflictions.

Dispelling the knowledge obscurations

32
It is the great sun that finally removes
The misty ignorance of the world,
It is the quintessential butter
From the churning of the milk of Dharma.

Unknowing which is not afflicted is a knowledge obscuration. Here, "unknowing" means knowledge obscuration. The afflicted, which is an afflictive obscuration, have already been dealt with above. This is what totally delivers from the unafflicted unknowing which is the obscuration to knowledge, and what totally destroys that obscuration - it can destroy the imprints left by the afflictions, which are knowledge obscurations, which obscure the direct seeing of the two truths at the same time. For example, when the sun rises it can completely dispel all the indistinctness of dark.

What is it that eliminates true-grasping, is it bodhicitta or the wisdom realising emptiness? What actually eliminates the afflictions from the root is the wisdom realising emptiness. But bodhicitta is like the chief, like the head of government or the chairman of a company. It is something very good, like the one who shows the way for all. When there are very good people under such a guide as his helpers, the guide will be able to

accomplish all his desires, due to the chief who is showing the way [himself] being of a steady nature, and due to the help of the people under him who do as he instructs. If the group is not like that everything will go wrong.

Without a good person showing the way, even if the people under him are good, things will not turn out well. For example, when bodhicitta is the one showing the way, which means that all will be done for the welfare of others, and sustained by the will to benefit others, the wisdom realising selflessness can eliminate the afflicted obscurations and knowledge obscurations alike, the two obscurations, along with their imprints, and bring the attainment of the state of the four bodies.

If the wisdom realising emptiness does not have bodhicitta as its guide along the way, if, for example its guide is a self-cherishing mind or something like that, the enlightenment of the Bodhisattva Vehicle will not be attainable. Only the enlightenments of the Hearer and Solitary Realiser will be attainable.

For example, if the guide in a group is a good person and the workers are capable, good workers who are unbiased, without attachment to some and hatred for others, honest people, things will go well. This is good for understanding how bodhicitta and the wisdom realising emptiness work together. It is because the wisdom realising emptiness, adorned by vast collections, extinguishes the seeds of the knowledge obscurations - when the wisdom realising emptiness is adorned by the two vast collections, sustained by bodhicitta and so on, it is able to extinguish the seeds of the knowledge obscurations.

Able to accomplish all happiness and benefit

3B2B2A2A3A2C1 Accomplishing every single benefit
3B2B2A2A3A2C2 Accomplishing every single happiness

Accomplishing every single benefit

When you churn milk its essence is butter. Similarly, there is an ocean of scriptures of the Bodhisattva Vehicle: if we listen to them, contemplate them, meditate on them, and study them, the main essence, the altruistic mind of bodhicitta, will come to our continuum, like butter from an ocean of milk.

No single thing which is of benefit, whether it be high status or definite goodness, liberation or enlightenment, can come about without the help of bodhicitta. Either directly or indirectly its help is needed. To know what that means we can think of various things, such as our own continuum, the continuums of others, and so on.

Accomplishing every single happiness

33
For all those guests travelling on the path of conditioned existence
Who wish to experience the bounties of happiness,
This will satisfy them with joy
And actually place them in supreme bliss.

'Dron po, persons on a journey, refers to sentient beings who are traveling ceaselessly in the abodes of cyclic existence, the six realms, taking birth, dying, going on to another birth, dying, wandering on to another, and so on, traveling along the path of the three worlds. They all want to experience the temporary happiness of high status as humans and gods, and the ultimate happiness of definite goodness, and none of those come about except in connection with the generation of this mind. The best method for bringing about this happiness is bodhicitta.

Bodhicitta closely abides as the supreme method of that happiness - such happiness can come about through bodhicitta. It is bodhicitta which satisfies the sentient beings and from which they gain all levels of happiness right up to the peerless happiness of enlightenment.

"It satisfies sentient beings" means that temporarily it satisfies them with the happiness of birth as humans and gods, and ultimately by bestowing on them the happiness of liberation and omniscient mind.

Inspiring others to meditate on joy

34
Today in the presence of all the Protectors
I invite the world to be guests
At (a festival of) temporary and ultimate delight.
May gods, anti-gods, and all be joyful.

"Today, in front of all Buddhas and Bodhisattvas, the Protectors, I have invited the sentient beings as guests in a feast of bodhicitta, the supreme cause allowing them to experience the happiness of a Sugata, and the happiness of a continuous series of births as human beings and gods until the level of Sugata is achieved."

Sugata, one gone to bliss, means having culminated all ultimate happiness and benefit, since all qualities of realisation and abandonment have been completed.

The Buddhas and Bodhisattvas are the protectors of the sentient beings since they protect them from suffering.

Like inviting people as guests for a feast, Shantideva says he has finished his explanation of bodhicitta which is the unmistaken, unique cause allowing the experience of the ultimate, fully completed happiness and benefit of the sugatas, and the happiness of births of high status as human beings and gods until that is attained.

This explanation has been given extensively, in terms of preparation, actual practice, and what to do once it has been generated, and in terms of the method for generating it if it has not been generated already, the method of not letting it degenerate where it has been produced, of restoring it when it has degenerated, and of developing its entity continually, which was described as giving away body, possessions, and roots of virtue of the three times. It has been given like offering a banquet to his invited guests. Therefore, the gods, non-gods, smell eaters, and so on, should rejoice and be joyful.

Above, the seven limbs were explained. They are all included in the practices of purifying evil and obscurations, which are the adverse conditions, and accumulating the

collections, which are the concordant conditions. Those were explained as the preliminaries, and followed by an explanation of how to generate wishing and engaging bodhicitta. If we contemplate them as it was explained that they should be generated, our precious human life has been made really worthwhile. It will have been the most worthwhile enterprise in which we could ever have engaged in our life. Bodhicitta is a great highway along which all the Buddhas and Bodhisattvas have passed, and along which those of the present are traveling. It is the same for all those of the future. There is no other path to travel along. They all have generated bodhicitta, are generating it, or will generate it. Therefore it is described as the path along which all the Buddhas and Bodhisattvas go along.

It says here "tens of million," but it means many - it is the path along which so many Buddhas and Bodhisattvas pass. Thinking this way, be joyful, and make efforts in generating bodhicitta. At least we should try to make the reflection of it in our minds, at least we should try to imitate them, with a mind of joy, taking care, doing what we can to generate wishing and engaging bodhicitta in our minds.

The title of the chapter

The title of the third chapter is "Completely Holding Bodhicitta." This chapter explains how to generate bodhicitta where it has not been generated, and how to restore it if it degenerates.

Chapter Four

Conscientiousness

The way of training in the conduct of the perfections

3B2B2B1 How to be conscientious, a means to prevent the degeneration of bodhicitta and the conduct
3B2B2B2 An explanation of the way to train in morality, distinguished as practising mindfulness and alertness, the method for completely guarding all virtuous dharmas
3B2B2B3 An explanation of how to train in the remaining four perfections.
3B2B2B4 Training in the generosity of giving the body, possessions and roots of virtue for the sake of others, explained by way of the limb of dedication

How to be conscientious, a means to prevent the degeneration of bodhicitta and the conduct

3B2B2B1A Explaining the text of the chapter
3B2B2B1B The title of the chapter

Explaining the text of the chapter

3B2B2B1A1 Brief presentation of how to be conscientious
3B2B2B1A2 Extensive explanation
3B2B2B1A3 Summarised meaning

Brief presentation of how to be conscientious

1
Having firmly seized the Awakening Mind in this way,
A Conqueror's Son must never waver;
Always he should exert himself
To never stray from his practice.

The Bodhisattvas' sons, having firmly grasped the two bodhicittas in their continuums, have to exert themselves at all times in keeping them free of degeneration, never going outside the instructions on how to train in the six perfections and the four gatherings, without slackening for even a moment, guarding their practice with conscientiousness.

Having generated the two bodhicittas, the Bodhisattvas are to train in the six perfections and the four gatherings, guarding them firmly without degenerating the instructions on how to train the six perfections, which ripen one's own continuum, and the four gatherings, which ripen the continuums of others.

With a union of mindfulness and alertness, not allowing the production of afflictions and the proximate faults which have not been produced, abandoning those which have already been produced, producing virtuous dharmas which have not been produced, and improving those which have been produced already. Alertness would look to see if non-virtues that have not been produced before are being produced or not, mindfully. They need to be on guard through exerting themselves in a union of mindfulness and alertness.

Through a union of mindfulness, alertness, and enthusiasm, the trainings are to be maintained, as Lama Tsong Khapa says in his *Foundation of all Excellence:* "With mindfulness, alertness, and enthusiasm I will be conscientious with my three doors of body, speech, and mind, and through that I shall engage in the trainings of the Bodhisattva morality without fault."

As it says in the prayer, "Bless me with conscientiousness of my three doors of body, speech, and mind." Being conscientious with one's three doors of body, speech, and mind is extremely important. Without that, we will automatically gather faults.

Buddha said, "You are to practise the yoga of conscientiousness because Buddhahood and the dharmas of enlightenment are attained by conscientiousness." If we are conscientious, the method for attaining the state of Buddha will be attained, and if we attain that we will be able to attain enlightenment. He said that it was through being conscientious previously on the learner path that he gained all these.

Extensive explanation

3B2B2B1A2A It is necessary to be conscientious with bodhicitta
3B2B2B1A2B It is necessary to be conscientious with the trainings

It is necessary to be conscientious with bodhicitta

3B2B2B1A2A1 Why it is not appropriate to give up bodhicitta
3B2B2B1A2A2 The disadvantages of giving it up

Why it is not appropriate to give up bodhicitta

2 - 3
In the case of reckless actions
Or of deeds not well considered,
Although a promise may have been made
It is fit to reconsider whether I should do them or not.

But how can I ever withdraw

From what has been examined by the great wisdom
Of the Buddhas and their Sons,
And even many times by myself?

If we start some action without first checking up, If I do this, what fault is there? If I do not do it what fault is there? What benefit is there in not doing it? Or not checking thoroughly, if we then check up after having started and see clearly that it was not good to have started that action, it is right to give it up. If we check up after already having started it and think that it is good, it is right to carry on.

But bodhicitta is not like that. We have generated the main mind wanting to attain enlightenment for the sake of all sentient beings and we have accepted to train in its trainings, and if after that we give it up it is not right. The wise Buddhas and their children, the Bodhisattvas such as the eight great close sons, investigated and analysed whether bodhicitta is an extremely good thing or not, and saw clearly that it is in fact an extremely good thing. Having seen that, in many teachings of the Bodhisattva Vehicle they praised bodhicitta limitlessly, saying how generating it and keeping to the trainings have extraordinary benefits.

As was said earlier, the Buddhas have checked up thoroughly for many aeons what would be the most useful for the migrators, and found it was bodhicitta. Similarly, before taking up bodhicitta, we firstly thought well over its benefits. We first had a little understanding that if bodhicitta is taken up there are great benefits, that extensive, powerful actions can be carried out, and for that reason took it up. Having understood through checking over and over, seeing the benefits, knowing them, being aware, we took it up and committed ourselves. Therefore we should not abandon the intention to attain enlightenment. We should make efforts in our mind to keep it firmly, without degeneration, until enlightenment.

Here it is talking about being conscientious with bodhicitta. If we give up bodhicitta we will have a root downfall of giving up bodhicitta. If we give up engaging bodhicitta, we will have given up the wishing mind, and in that case we will get the root downfall of abandoning bodhicitta. With giving up bodhicitta and wrong view, there is no need of having all four of the binding factors, unlike the other sixteen. Merely by giving up bodhicitta you get the root downfall of giving up bodhicitta, without having to have the great binding factors complete; wrong view is the same. They are both very serious infractions.

The disadvantages of giving up bodhicitta

3B2B2B1A2A2A The disadvantage of going to the lower realms
3B2B2B1A2A2B Degenerating from the aim of others
3B2B2B1A2A2C The attainment of the grounds becoming far off

The disadvantage of going to the lower realms

3B2B2B1A2A2A1 The reason for going to the lower realms

3B2B2B1A2A2A2 Scriptural reason for that
3B2B2B1A2A2A3 Dismissing a contradiction

The reason for going to the lower realms

4
If, having made such a promise,
I do not pt it into action,
Then by deceiving every living being
What kind of rebirth shall I take?

We have made the promise, thinking, "I must attain the state of Buddha for the sake of all sentient beings," and we have made a promise, "I must place all sentient beings in the state of Buddha," and if we do not proceed by way of our actions and by way of our practice in accordance with our promise, we have deceived all the sentient beings, and therefore how would we ever be able to go to the upper realms? We would not go beyond birth in the lower realms.

Previously, when we generated the mind toward supreme enlightenment, we made a promise to place all sentient beings in the state of happiness as human beings and gods, temporarily, and in the state of omniscient mind ultimately. Therefore, if we do not put our actions of body, speech, and mind into accomplishing our promise, we have told a great big lie to all the sentient beings.

First of all we invited all the sentient beings as our guests. We said that we would free those who are not free (from the knowledge obscurations), liberate those who are not liberated (from the afflicted obscurations), and give breath to those who suffocating (with the suffering of the lower realms), thereby promising to place all sentient beings in the ground of Nirvana. That is how we invited all sentient beings as our guests, making our promise with the guru, Buddhas, and Bodhisattvas as our witnesses. If, under those circumstances, we do not listen, reflect, and meditate and practise [in general] as much as we can in order to attain the enlightenment of all sentient beings, it is contradictory with the word we have given in front of our gurus and the Buddhas and Bodhisattvas of the ten directions. Therefore we would have tricked them by lying to them. And if we have promised to accomplish the welfare of all the sentient beings and do not act accordingly, we will have deceived all the sentient beings with our lie. That is a very grave wrong, and therefore how will we go to the upper realms? We will not. We will go to the lower realms.

If we do not practise and made efforts in even one of the ten virtues for the sake of all sentient beings attaining enlightenment, and try to make out that we have taken on the burden of the sentient beings, that we only think of the welfare of others, that we are great beings, it is flagrant hypocrisy.

If we thus give our word in front of all the Buddhas and do not keep it, when we die we will go to the lower realms.

We do not, on the other hand, have to be able to do now exactly as we have promised. What we do need is to engage in virtue as much as we can.

Scriptural reason for that

5 - 6
If it has been taught (by the Buddha)
That he who does not give away
The smallest thing he once intended to give
Will take rebirth as a hungry ghost,

Then if I should deceive all beings
After having sincerely invited them
To the unsurpassable bliss,
Shall I take a happy rebirth?

Even if we do not say we are going to give some other person a mouthful of food or the like, whether it be rice, vegetables, fruit, or what, if we just think it and then do not actually give it, that it is the cause of being born as a preta. If we actually give our word, saying, "I will give," and do not give accordingly, it is the cause for being born as a hell being. Even if it is only a very small thing, if we think to ourselves that we will give it to some other person and we do not later give to that person, we will be born as a preta, and if we verbally give our word to give it, we will be born as a hell being. This is taught by Buddha in the sutra *Distinguishing the Migrators*.

Similarly, in the *Questions of Lodroei Gyatso Sutra* it says that if a king were to say that he was going to give lunch to all the inhabitants of a village tomorrow, and were to give that up and not give them any food or drink, that person would have deceived them all and it would be very bad. This kind of thing is taught in many sutras, such as the *Close Placing of Mindfulness Sutra* and the sutra *Choe Yang Dag Par Du Pa.*

In those examples we were talking about deciding and promising to give something to benefit others a little. In this case, however, we have said we would set the sentient beings ultimately in the state of greatest benefit and happiness which is that of peerless enlightenment, and in the happiness of high status until that state is gained, for the time being. We have accepted and given our word in front of our gurus and the Buddhas and Bodhisattvas of the ten directions whom we called on to bear witness our promise with direct knowledge. If we do not subsequently work at the method for that we will surely go to the hell realms. It is very wrong.

Dismissing a contradiction

7
Only the Omniscient can discern
The manner of the action of those
Who give up the Awakening Mind but are freed;
It is beyond the scope of (ordinary) thought.

The contradiction is: "If that is so, what about Arya Shariputra? He generated bodhicitta and was practising the conduct of the Bodhisattvas until Mara came to hinder him, asked for his right hand, and when Shariputra gave it with his left hand, Mara said his left hand was dirty, he would not take it, and he went on to disparage Shariputra, telling him he should place it on his head and give it to him that way. At this, Shariputra became discouraged, asking himself how a person could ever accomplish the welfare of people with such unruly minds. He thought that he would not be able to accomplish the welfare of such unruly beings and gave up the intention to benefit others. Did he not then give up his bodhicitta? He thought he would not be able to please such beings and gave up the idea of benefiting others, and he therefore gave up bodhicitta. If he gave up bodhicitta, would he not have to go to the lower realms? But he did not go to the lower realms. Rather, later on he attained the result of Arhat. Therefore he attained liberation. What about that?"

The answer is that this situation is inconceivable, the minds of us ordinary people cannot grasp such things. Only the omniscient mind knows.

It is like the story of the aged layman Pal Ke who went to Nalanda to become a monk. He asked one elder, who passed him on to an elder senior to him, who passed him on to another, and so on until finally he came before Shariputra, the most senior holder of the Vinaya. When he asked Shariputra to ordain him, Shariputra looked for a long time with his clairvoyance to see if there was the root of virtue in his continuum but was unable to see anything and therefore did not ordain him. On hearing that Buddha was coming, Pal Ke broke down and cried in front of him and asked him for the vow of the monk. Buddha said that he could see that he did indeed have the root of virtue for him to take ordination. He said that he did see the seed of liberation in him, although it was subtle, like seeing an atom of gold among all the dirt and stones. So Buddha ordained him. Such a subtle, inconceivable, object can be engaged in by only Buddha.

There are many subtle causes that only a Buddha can see. For example, only a Buddha would be able to see the specific causes producing each of the colours of a peacock's feathers, in the sense of what that being did in past lives which resulted in having each of those colours. When you can see those very subtle points of karma and its results you are already omniscient. Therefore the Bodhisattva Shantideva says here that only the omniscient ones know the inconceivability of karma.

Some people say that although Shariputra gave up bodhicitta he generated it in his continuum again. But how could that be, since if he had he would not have been able to attain the resultant Arhat state.

On the other hand, although his bodhicitta had degenerated, the determination to be free of cyclic existence in his continuum had not. Nor had his wisdom realising emptiness. Thus his ultimate bodhicitta had not degenerated even if his conventional bodhicitta had. In general if a person gives up bodhicitta it is very wrong and it causes the person to go to the hell realms and so on, but if a person who has done something very bad has an acquaintance in a powerful position, he or she will not have to go to jail. Similarly, even though from the side of giving up bodhicitta the person has done very badly, because their ultimate bodhicitta, which is their wisdom realising emptiness, has

not degenerated, there is no contradiction that Shariputra would attain liberation. Some people say that.

The safest is to leave it at: "this is to do with the inconceivability of karma."

Degenerating from the aim of others

3B2B2B1A2A2B1 Degenerating from the aim of others because a heavy downfall follows from our bodhicitta degenerating
3B2B2B1A2A2B2 If we obstruct the virtue of another Bodhisattva there will be a heavy downfall and we will go to the lower realms
3B2B2B1A2A2B3 Reasons for the above

Degenerating from the aim of others because a heavy downfall follows from our bodhicitta degenerating

8
This, for a Bodhisattva,
Is the heaviest of downfalls
For, should it happen,
The welfare of all will be weakened.

If his bodhicitta degenerates, the Bodhisattva receives a root downfall, the heaviest of downfalls, in this case, the root downfall of abandoning bodhicitta. The very heaviest of downfalls contradictory to the Bodhisattva trainings are the root downfalls, where the intention to accomplish the aim of others extensively degenerates. When that intention degenerates, our power to accomplish the aim of all sentient beings will degenerate because its basis, the mind generation, will have degenerated due to the new intention arising (for example), to attain the enlightenment of either the Hearer or the Solitary Realiser.

The *Concise (Perfection of Wisdom) Sutra* says that even if a person who has been striving in the Bodhisattva conduct for the welfare of all sentient beings over the course of many millions of aeons, if they generate the desire to attain the Hearer or Solitary Realiser enlightenment, their Bodhisattva morality will have degenerated. They will have given up and thereby destroyed their Mahayana mind generation. Even though they have generated the mind generation of the Individual Vehicle, through giving up the best mind generation and generating an inferior one, the heaviest of downfalls will have been produced.

For the person with the Bodhisattva vow, damage has been done to their Bodhisattva vow since a root downfall has been produced. A person who does not have the Bodhisattva vow but who has the wishing mind in their continuum would not receive a root downfall but would receive a fault much heavier than a Pratimoksha defeat, [a root infraction for a Bhikshu].

Among the root downfalls, wrong view and giving up bodhicitta do not need to have all four binding factors. Automatically you receive an actual root downfall. They are the two heaviest of root downfalls.

If we obstruct the virtue of a Bodhisattva, there will be a heavy downfall and we will go to the lower realms

9
And should others for even a single moment
Hinder or obstruct a Bodhisattva's wholesome deeds,
By weakening the welfare of all
There will be no end to their rebirth in lower states.

If some other person interrupts the virtue of a Bodhisattva even for a moment, they have hindered the doing of that virtue, and have thereby damaged it. In that case the ability of the Bodhisattva to achieve the aim of the sentient beings diminishes. If a Bodhisattva is thinking about protecting the lives of many sentient beings, and we harm that action, that harms the Bodhisattva's action of accomplishing the welfare of others. His actions for the welfare of others will not go well or be powerful if they are interrupted. For example, if we are meditating well and people interrupt us, it harms our meditation.

Therefore, if we interrupt an action that is being done for the sake of the sentient beings, harming and hindering it, that action will not go well. Therefore we, the people doing the hindering action, will receive a great evil, the cause of our being born for an endless time in the lower realms.

In the sutra, *Rabtu Shiwa Nampar Nge Pa Choe Truel,* Buddha said that if we were to take away all the possessions of all the sentient beings in Dzambuling, or even take their lives, that would be evil. But if a Bodhisattva merely wanted to give food to an animal such as an insect, and we were to harm his doing that action, it would be much worse.

One might wonder how that could possibly be true. If you were to kill all the sentient beings in Dzambuling you would merely have severed their life in that present birth. You would not have harmed the causes they have enabling them to attain liberation. Nor would you have harmed the virtue they have enabling them to attain enlightenment.

Even in terms of one person: if you are killed by some person, that would have been a life hindrance, but it would not have been able to harm your attainment of Buddhahood or the level of Bodhisattva. It is like it says in the sutras, "dying is easy, degenerating morality is a great hardship." Dying is easy, because it is simply the separation from life which brings this life to an end; degeneration and destruction of morality means being separated from the lineage and abandoning happiness for hundreds and thousands of births. Death does not matter, by dying we have only become separated from our life in this birth, and that is nothing amazing. It is in this light that great beings say to themselves it would be better to give up their lives than harm others, because the result of the latter would be endless births in the lower realms,

in which case there would be suffering for millions of aeons in the lower realms. The principle is the same. If you harm the lives of all the sentient beings in Dzambuling, you would have simply destroyed their happiness of being alive. You would not have harmed their attainment of liberation and enlightenment.

When a Bodhisattva, moved by bodhicitta, gives a little food to an animal with a view to all sentient beings attaining enlightenment, harming that virtue would have hindered the cause of attaining omniscient mind of all sentient beings. Therefore it would be a greater evil for that reason, most likely. Actually, the reason will be explained later on.

We do not know who is a Bodhisattva and who is not. We cannot judge. Therefore, we should abstain from criticising anyone, whoever they might be. We should abstain from hindering the [positive] actions of all beings. If we do not, if we keep on harming the actions of others, criticising others, constantly interfering in their affairs, among those whom we criticise and whose actions we interfere with there could be a Bodhisattva. If so, we would be in a big mess. Even if it is not a Bodhisattva it is evil to do such things, but in the case of a Bodhisattva, especially, the evil created is huge. Therefore we should make a habit of abstaining from such actions.

We cannot be sure that there are no emanations of Buddhas or Bodhisattvas among us; if there are, we are not be able to see them. Are there any emanations of Buddhas, Bodhisattvas, Dakas or Dakinis here in Lavaur or Toulouse? We cannot say there are none. If there are, who are they? We cannot answer because we cannot see, we can only see what is very close to us. Therefore the best thing is to keep our criticism of others to a minimum.

Look at the story of Shantideva, for example. When he was at Nalanda, his qualities could not be seen by most until he taught the *Bodhicharyavatara* and showed his magical powers. Until then he was known, as we have said, as Three Actions, because most people thought all he was doing was eating, sleeping, and defaecating. Similarly, Nagarjuna was seen as some run-of-the-mill magician, and the same happened with Chandrakirti. It was only later that their greatness was seen. If the qualities of beings that are so evidently great could not be seen then all the more so with others.

If we ourselves give up our own bodhicitta, it is a great fault for us. There is also a great fault in criticising some other person who has bodhicitta for even a moment. Both because of the mind of bodhicitta.

Buddha said, "I, and people like me, can judge people; people cannot judge people."

Buddha and people like him, free of all faults and possessing all qualities, can judge people, but ordinary people cannot judge other people. We should therefore not criticise others, saying that so and so lacks such and such just because it does not appear to us. We should speak as little as possible about such things.

There are many particles of dust in the worlds of the ten directions. Yet more than the merit needed to place the number of sentient beings equal to that number in the state of Solitary Realiser enlightenment is that which comes from improving and increasing just one root of virtue in the continuum of a Bodhisattva. Benefiting the Bodhisattva is enormously beneficial. This is also mentioned by Buddha in the sutras.

Reasons for the above

10
For if my being is impaired
By destroying the joy of even one creature,
Then what need is there to mention
Destroying the joy of creatures vast as space?

We have explained the enormous evil that is created by giving up Mahayana mind generation and in hindering the virtue of a Bodhisattva. The reason for this is now explained.

If we cut the life-force of one sentient being we will degenerate from the attainment of good births as human beings and gods and go to the lower realms. Therefore, what need to say that we would have to go to the lower realms by harming the cause of attaining the peerless happiness of enlightenment of limitless sentient beings, equal to the extent of space?

When a Bodhisattva does even a small virtue it is sustained by the main mind wanting to attain enlightenment for the sake of all sentient beings. Therefore it becomes a cause of them attaining enlightenment, and so if that action is harmed there is harm done to the cause of all sentient beings attaining enlightenment.

"If that is so, what about the people who beg the Bodhisattva for his body, his head, arms, legs, and the like. Will they go to the lower realms, too? After all, they harm the unbroken stream of virtue and merit of the Bodhisattva."

There is no fault. Begging those from the Bodhisattva acts as a concordant condition for the virtue in the continuum of that Bodhisattva to keep increasing. It acts as a condition for their practices of the perfections of generosity and so on to come to completion. Therefore, this acts as a condition for the virtue of the Bodhisattva to keep increasing; it does not harm and it is not an obstruction.

The attainment of the grounds being postponed

11
Thus those who have the force of an Awakening Mind
As well as the force of falling (from it)
Stay revolving within cyclic existence
And for a long time are hindered in reaching the Bodhisattva levels.

If we give up bodhicitta we receive a powerful downfall. If we restore our bodhicitta, we will again have a great virtue. If we give up our bodhicitta we will go to the lower realms since we will have committed a root downfall. We will have to stay there a long time, and then eventually we will attain a birth of high status, and again generate bodhicitta. The attainment of the first of the Arya levels is quickest if our bodhicitta is without degeneration, unmarred by a root downfall.

Someone might say that if an ordinary Bodhisattva receives a root downfall it does not matter because it can be purified either by confessing it and eliminating it that way, or by experiencing the ripening result. That is true, but it puts the production of Arya paths in one's continuum, and enlightenment, a long way off. Therefore, "Stay revolving within cyclic existence" refers to the possibility of taking birth in the lower realms, then again taking birth of high status and again taking bodhicitta, but it makes the enlightenment a long way off, because it puts off the cause of that, becoming an Arya Bodhisattva, a long way off. We should avoid root downfalls because if we receive one, although it is possible to purify such things, it puts enlightenment a long way off.

There is a tendency for people to think that root downfalls are not so bad because we can eliminate them with self-initiation and so on, but this idea is not good. Even though the root downfall has been destroyed, so that one will not have to go to the lower realms as a result of that downfall, still the attainment of the Arya paths is put off by a long way. For example, a handsome man might one day suffer damage to his nose, but even though an operation on his nose might cure him, still there will be something wrong, because he will have a scar. He will not be able to be handsome like he used to be.

Being conscientious in the trainings

3B2B2B1A2B1 Being conscientious in abandoning faults
3B2B2B1A2B2 Being conscientious in meditating on virtue
3B2B2B1A2B3 Conscientious in abandoning mental afflictions

Being conscientious in abandoning faults

3B2B2B1A2B1 If we do not abandon evil and downfalls, we will have to go continuously into the lower realms
3B2B2B1A2B2 The Buddhas and Bodhisattvas are indifferent
3B2B2B1A2B3 The freedoms and richnesses are difficult to come by
3B2B2B1A2B4 Born in the lower realms, there is no chance of practising virtue
3B2B2B1A2B5 The reason why the freedoms and richnesses are difficult to come by

If we do not abandon evil and downfalls, we will have to go continuously into the lower realms

12
Therefore just as I have promised
Shall I respectfully accord my actions.
If from now on I make no effort
I shall descend from lower to lower states.

Those of us who have the Bodhisattva vow have generated the thought, "I will attain the state of enlightenment for the sake of all sentient beings." This is what we accept and

give our commitment to do. If we do not train with respect in the method for attaining the state of enlightenment for the sake of sentient beings from now on in accordance with our commitment, if we do not practise that method, the cause of enlightenment, with respect from now on, where, "from now on" means "from the time of having received the Bodhisattva vow onwards," we will go from the lower realms to the lower realms because we will receive evil, faults, and downfalls, the result of which will be to circle in the lower realms continuously. That is how it is.

We have taken the Bodhisattva vow and if we do not abandon faults and practise virtue as we accepted, we will accumulate faults. That is what will happen if we do not restrain from faulty conduct. When we take the Bodhisattva vow, we take the commitment to practise the three moralities of restraining from wrong conduct, of gathering Dharma virtues, and of accomplishing the welfare of the sentient beings. If we do not bother to do as we promised, we will not be refraining from faulty conduct, and therefore we will engage in faulty conduct, and the result of that is going from the lower realms to the lower realms.

The Buddhas and Bodhisattvas will be indifferent

Being indifferent means that if we do not abandon evil and downfalls, there is nothing the Buddhas and Bodhisattvas are able to do to remove the ripening results. They would not be able to help us if our evils and downfalls remain without diminishing and we consequently go to the lower realms.

13 - 14
Although for the benefit of every creature
Countless Buddhas have passed by,
Yet I was not an object of their care
Because of my own mistakes.

And if I continue to act like this,
Again and again shall I undergo
(Suffering) in unhappy realms, sickness, bondage,
Laceration and the shedding of blood.

People might think that it does not matter if we do wrong because the Buddhas and Bodhisattvas will protect us, but it is not right to think that. There have been numberless Buddhas and Bodhisattvas, all intent on delivering sentient beings from the lower realms and cyclic existence, and who acted accordingly. If our mind generation, vow, and precepts degenerate and if we do not train in the trainings, if we give up our bodhicitta and our bodhicitta degenerates, the Buddhas and Bodhisattvas will not be able to protect us. They will not be able to eliminate our suffering because we have accomplished all the causes necessary for being born in the lower realms. If a seed is rotten or has some fault such that it cannot yield a sprout, then even if the gods intervene and provide perfect rain, a sprout will not be able to grow. Similarly,

numberless Buddhas and Bodhisattvas have come and given us many instructions, but if we do not practise the meaning of those instructions, they will not be able to protect us.

The Buddhas and Bodhisattvas protect by giving instruction and then our practising the meaning of that instruction leads us to happiness and away from suffering. If we are not conscientious our training will weaken, we will not keep our Bodhisattva vow properly and it will degenerate. Then, as it said before, we will keep going from the lower realms to the lower realms and the Buddhas and Bodhisattvas will not be able to help us. There is no use in hoping that they will. Not only will we have to bear the inconceivable suffering in the lower realms of our bodies being cut, chopped up, chained, and so on, but even when we are later born in the upper realms there will be the many awful results similar to the cause.

The freedoms and endowments are difficult to come by

3B2B2B1A2B3A If our bodhicitta degenerates, it will be very difficult to attain the freedoms and endowments possessing the four wheels, which are [concordant] conditions
3B2B2B1A2B3B Even if we do attain it, it perishes quickly, so we must make effort

If our bodhicitta degenerates, it will be difficult to attain the freedoms and endowments possessing the four wheels, which are [concordant] conditions

15
If the arising of a Tathagata,
Faith, the attainment of a human body,
And my being fit to cultivate virtue are scarce,
When will they be won again?

Someone might think: "Even if I do not manage to practise in this life, next life I will have another human life with freedoms and endowments and I can practise then."

We should never think this way. Buddha coming into the world in the form of a Supreme Emanation Body and teaching Dharma is very rare. Even though it might be a time when the Buddha has come to the world, attaining a human body at such a time is very difficult. Then, even if we do, having faith in the Buddha and his instructions, the three baskets and so on, is extremely difficult.

Similarly, being born in a central land, as a human being, with all faculties, not having exceeded the bounds of karma, and so on. The former conditions belong to the five endowments connected to others that are extremely difficult to have all at one time. All five are not all listed, but "the arising of a Tathagata" implies the others. Even if we have all those five, still, being born as a human being, being born in a central land, having all our faculties, not having exceeded the bounds of karma, and so on, which are the five endowments connected to oneself, are difficult to have all together.

It is difficult to have the ten endowments, and it is also difficult to have the eight freedoms because their causes are difficult to create. Accustoming oneself to the side of

virtue by way of a body and mind suitable for activity is very rare. Therefore, finding a basis as excellent as this later on, fully qualified for gaining the supreme paths that accomplish liberation and enlightenment will be very difficult, therefore right now we should be as careful as we can.

In the *Pratimoksha Sutra* it says that the event of a Buddha in the world is very rare and difficult, and that finding a human life is also very difficult. That means even if a time does come when a Buddha comes to the world, which is very rare, our finding a human life with all the eight freedoms and ten endowments at such a time is very difficult. Even if we do find such a human life, giving up the signs of a lay person and taking ordination is very difficult to find. Then even if we have all these three, having pure morality is very difficult. Furthermore, it is very difficult to find good companions, ones who are good examples and fitting. Even though these factors are all very difficult, we have met with them all. They are so difficult to happen that it is as if they were impossible, but we have them all, and so at this juncture we should make efforts and go as much as possible in the direction of liberation and enlightenment. We should never think that if things do not work out in this life it doesn't matter much because later on things will probably be reasonably good, and later on we can practise. Thinking that way is a trick. It is well nigh impossible for this to happen again. We can more or less make up our minds that it will never happen again.

It is necessary to make an effort, because even when attained it perishes quickly

Now we have a good basis with eight freedoms and ten endowments, but even this will quickly perish, so we should make an effort immediately. We should forget any idea of postponing things. Even without talking of putting off practice until future lives, we should get rid of this idea of procrastinating even in this life.

16
Although today I am healthy,
Well-nourished and unafflicted,
Life is momentary and deceptive:
The body is like an object on loan for but a minute.

We might think, "There are no indications of my death being imminent, such as illness, I have no lack of the conditions required to remain alive. Therefore I will probably be around for a while longer, I can take my time and practise later."

In the first line, the word *nyima* (sun), is juxtaposed with the phrase, "free from sickness," meaning, "this time free of sickness." Thus it is saying that at a time when we are free of sickness and have all necessary conditions, such as food and so on. Even though we have all the necessary conditions and have no gross adverse conditions, this life does not stay still for even a moment, it perishes quickly, and is deceptive. This body does not have the control to stay even for a short moment. Therefore we should work hard right away.

On the other hand, *nyima* can convey the idea that this present body, although free of gross adverse conditions and having all necessary conditions, keeps moving on each moment, like the sun, which does not remain stationary for a moment. Therefore it does not remain and is deceptive. Like it says in the *Lam Rim*, it is like water tumbling down a steep mountain, it cannot remain but keeps moving on.

If we think this body has all the necessary conditions and no gross adverse conditions, so we can practise later on in our own good time, we have the impression that we have a little control. But this is not so. Our body is untrustworthy and deceptive because it perishes quickly. Therefore we should practise from this moment on.

The word *brnyan po* in the last line means "an object which is on loan," something which we have borrowed from someone else, whether it be clothes or what. If we have borrowed it for an unfixed duration, we do not have much say. Whenever the person asks for it we have to give it back. Similarly, we do not have authority over our body. The Lord of Death might come to take it back right at this moment. Or he might come tomorrow. Like the owner of the object we have borrowed, the Lord of Death can demand our life back when he likes.

Once born in the lower realms, there is no chance to practise virtue

3B2B2B1A2B4A Once born in the lower realms there is no chance to practise virtue
3B2B2B1A2B4B If we do not exert ourselves in this higherbirth, in the lower realms we become ignorant of what is be adopted and abandoned
3B2B2B1A2B4C Release from the lower realms is very hard

Once born in the lower realms there is no chance to practise virtue

We should also not think: "It does not matter that much, now I have this basis with freedoms and endowments, because I can get another one, then things might go quite well, then I will be able to get another one after that, and I'll be able to really get down to some serious practice then."

17
And with behaviour such as this
I shall not win a human body again,
And if this human form is not attained
There will be solely evil and no virtue.

If we check our actions of body, speech, and mind to see if they are on the non-virtuous or the virtuous side we will see that, going by our present conduct, it will be very difficult to attain a human form. If our conduct is quite good, that's fine. But that is difficult. Look at how little our conduct of mind goes on the positive side. When it does, even if our preparation is good, how rarely the actual action also turns out good. Think of how well our virtue goes if ever we do engage in it, in terms of preparation, actual practice, and completion, to see how rare it is for all three to go well. If we analyse

in this way we will be able to see that according to our present conduct we will not gain another birth as a human being.

Look at the causes needed to gain a good human birth with all eighteen freedoms and endowments, and whether or not our usual ways fit in with those causes. And if we do not gain such a birth we will go to an abode lacking in leisure. Judging from what we can see of the lives of the animals that live among us, if we are born in such an abode we will only do evil, and virtue will be very difficult.

Look at the various causes that are needed in order to take birth as a human with the eighteen characteristics just one time. If we do not have those causes then we have no hope of taking a succession of such births.

It is no good thinking that it does not matter because we can take birth as gods and so on and practise then, because if we are born as a god we will have plenty of possessions but we will in no way be able to practise what is possible for a human being. The human birth is far superior to that of a god from this point of view.

In his *Letter to a Disciple*, Nagarjuna says the human birth is an extraordinary basis for practice, far superior to those of gods, nagas, gandharvas, and so on.

If we do not exert ourselves in this higher birth, in the lower realms we become ignorant of what is to be adopted and abandoned

18
If, when I have the chance to lead a wholesome life,
My actions are not wholesome,
Then what shall I be able to do
When confused by the misery of the lower realms?

We now have the fortunate opportunity to start new virtues and enhance old ones. If we still do not do well, we will not have any opportunity to practise what is to be adopted and abandoned when born in the lower realms because then we will be mindless and constantly tormented mentally and physically by extremes of suffering for a long time.

Once born in the lower realms, the wisdom distinguishing what is to be adopted and abandoned is missing. Such beings are utterly lacking any real intelligence. Secondly, they have such severe pain that lasts so long, it destroys them. So they have no opportunity to practise virtue and would be unable to practise even if they did get the opportunity.

That is how it is if we go to the lower realms. Right now we can put our body, speech, and mind into virtue. There is no-one telling us we may not practise day and night. We have the choice to practise as much as we like. We have the ability and the freedom. So we should practise as much as we can and as hard as we can.

As it says in the *Madhyamakavatara*, now that we have taken a supportive birth among humans and gods we should create security against a fall from the precipice into the abyss of the lower realms. If, while having this good human birth with eighteen freedoms and endowments and freedom to act in body, speech, and mind, we do not ensure that we do not have to go to the lower realms, and we fall into the abyss of the

lower realms, we will not be able to make our way back up again because it will be too difficult. We will have lost control and choice to others.

Release from the lower realms is very hard

19
And if I commit no wholesome deeds (there),
But readily amass much evil,
Then for a hundred million aeons
I shall not even hear the words "a happy life."

Later on it will be very difficult to gain a human birth with freedoms and endowments if we do not do well now. In this life we have not practised virtue very strongly, and even just in passing we have done so much evil, not to speak of the evil we have gone out of our way to do. We might not plan to fight and argue with people, but we start talking and end up doing so anyway - criticising and putting people down. So we are going to go over the precipice to the lower realms where we will go from lower realms birth to lower realm birth continuously, not even hearing the words, "upper birth," let alone actually going there.

The cause for attaining birth as a human being or god is pure morality - the basis - connected with stainless prayers and accompanied by practice of the six perfections such as generosity. We have not accomplished those causes. We have, besides, created many causes for being born in the lower realms, many through actions that we went out of our way to do, as well as many which we did by the way, so that we have countless causes that will force us to take birth in the lower realms where we will not even hear about the upper realms let alone actually going there.

The reason why the freedoms and endowments are difficult to come by

20
For these very reasons, the Buddha has said
That, like for a turtle to insert its neck
Into a yoke adrift upon the vast ocean,
It is extremely hard to attain the human state.

Buddha taught an example for showing how difficult it is to find birth as a human being with the freedoms and endowments. Imagine the whole world covered by a great ocean. On the surface of that ocean floats a wooden yoke blown in the four directions by the wind. Down in the depths of the ocean lives a blind turtle that surfaces every hundred years. It is more or less impossible for that turtle to poke its head up through the hole in the yoke when it surfaces. If it were constantly surfacing, it would be a little easier, but it only comes up once every hundred years. If the yoke were to stay in one place it would be easier, but it is blown all over by the wind. If the turtle could see, it would be easier, because it would be able to scout around for the yoke, but it is blind. For many reasons,

it is very difficult. Similarly, it is difficult for us to have all eighteen at once. We might have the five endowments which come from the side of others, but not the five which come from our own side, or vice-versa.

There are other examples explained in the *Lam Rim*. It explains how, from the point of view of its entity, the causes are difficult to practise, [the eighteen are] difficult to have all at once, and the examples are almost impossible.

The Kadampa lamas say "Be like the blind man following the bull." If a blind man were living in this house were to go for a walk and lose his way, if he were to come across a bull belonging to this house lowing outside he would if he could grab hold of it and the bull would not let him down because the bull would eventually return home, so holding on to it that is eventually where he would be led. The blind person would be thinking, "Now I must grasp this bull because it will not let me down and I will be able to go home."

Similarly, now that we have this human birth with all eight freedoms and ten endowments, we should use it and not let it go to waste.

Being conscientious in meditating on virtue

3B2B2B1A2B2A Because we have limitless evil created in the past, it is reasonable to exert ourselves in abandoning that
3B2B2B1A2B2B The reason why the karma for the lower realms is not exhausted by experiencing suffering in the lower realms once only, through its finishing
3B2B2B1A2B2C For that reason, why it makes sense to strive for the antidote to evil

Because we have limitless evil created in the past, it is reasonable to exert ourselves in abandoning that

Some people might think, "I do not have that much evil, I have not done any of the five boundless negative actions." If that is how we are thinking, we should think again: in so many past lives we have created limitless evil and these evil actions whose ripening results have not yet been experienced remain in our continuum. It is very reasonable to make effort to abandon those evils.

21
If even by the evil of one instant
An aeon may be spent in the deepest hell,
Then because of the evil I have gathered since beginningless time,
What need to mention my not going to a happy realm?

Being angry with a Bodhisattva for only a moment creates vast and powerful evil that causes us to go to the hell of unrelenting torment for aeons. As we have been wandering in cyclic existence since beginningless time, we have gathered an enormous amount of evil. We have not destroyed all those evils accumulated since beginningless time with the antidote; there are many remaining undestroyed. Therefore we have no reason to think

we will not go to the lower realms. There is no doubt, it does not even have to be said that we will not go to the upper realms, we will go to the lower realms.

We cannot say we will go to the upper realms. It is sure that we will not go to the upper realms and that we will go to the lower realms because even the evil created in an instant can make us go to the hell realms for aeons, and we have been accumulating so much evil since the time without beginning that we have been wandering in cyclic existence, and so much of that has not been destroyed by the antidote and its result has not yet come forth. Those results will be felt in the lower realms.

On top of what we already have from beginningless time, most ordinary people are virtually doing *only* non-virtuous actions and there is nowhere else to go as a result of non-virtue other than the lower realms. Therefore it is almost definite that we will go to the lower realms. On top of what we have from the past, even the evil accumulated in a moment can lead to aeons in the hells of unrelenting torment.

The reason why the karma for the lower realms is not exhausted by experiencing suffering in the lower realms once only, through its finishing

We have so much karma for being born in the lower realms that it will not all be exhausted by experiencing the suffering of the lower realms one time only. Therefore being born in the lower realms and experiencing suffering there will not use up all the causes for being born in the lower realms.

22
But having experienced merely that (rebirth in hell)
I shall still not be liberated;
For while it is being experienced
Other evil will be extensively produced.

We may think, "I might well go to the lower realms but it should not be too difficult to get back out again because once the result of bad karma has been used up I will be born in the upper realms, and that way I will have been freed from the lower realms."

We have a lot of karma from the past for being born in the lower realms. Of those karmas, once we have experienced the result of one karma, that birth will have used up the result of that karma. But just that being used up does not mean that in general we will be free of being born in the lower realms, because we have many causes in us that can bring birth in the lower realms.

Just experiencing the suffering result of one karma for being born in the lower realms cannot free us from all karma for being born in the lower realms. Furthermore, while we are experiencing the suffering result of a karma producing birth in the lower realms, on top of that we automatically do more evil during that lower realm birth, such as fighting and arguing. In the reviving hell the beings kill each other, are revived, again they kill each other, repeatedly, and thereby create so much more karma for being born in the lower realms. Animals create so much karma for being born in the lower realms, we can see this with our own eyes.

For that reason, why it makes sense to strive for the antidote to evil

3B2B2B1A2B2C1 Now we have gained the freedoms and endowments, not working at virtue will be self-deceiving
3B2B2B1A2B2C2 We will even have to experience suffering in this life
3B2B2B1A2B2C3 Next life, also, we will be tormented by the suffering of the lower realms
3B2B2B1A2B2C4 Therefore, the reason it makes sense to exert ourselves in abandoning evil and accomplishing virtue

Now we have gained the freedoms and endowments, not working at virtue will be self-deceiving

23
So if, when having found leisure such as this,
I do not attune myself to what is wholesome,
There could be no greater deception
And there could be no greater folly.

Having gained such a good birth, so difficult to gain but very meaningful once we have it, if we do not exert ourselves in accomplishing the virtues which bring the attainment of high status and liberation, we will have deceived ourselves. We will have wronged ourselves, there is no greater deception than this. There is also no greater ignorance than this, the ignorance of the points to be adopted and abandoned, because usually we should practise those points and we will not have done so, therefore we will be very ignorant regarding those points.

If, despite the fact that we see clearly that this life is so valuable and difficult to attain, we still do not use it for doing what is meaningful and valuable and spend it in distraction and laziness, using up our life emptily only for obtaining food, clothing and a good name for this life, making it empty through attachment to gossip, letting our time gradually run out meaninglessly, then, having degenerated from accomplishing liberation and omniscient mind, we will have deceived ourselves so much that there is no worse deceit. We will have uselessly wasted the chance to gain liberation and omniscient mind.

We will have been unable to accomplish our own purpose, never mind achieving the purpose of others - making others attain the states of liberation and omniscient mind. We will not even have ensured that we ourselves do not go to the lower realms. Nor will we have secured our own upper birth as a human or god, liberation or enlightenment. Because of this waste we will have degenerated from our own purpose. Not having been able to practise the points to be adopted and abandoned for one's own purpose, there is no worse ignorance.

We should be able to see this clearly. We now have a good human birth with all eight freedoms and ten endowments, and we know we have it. We know it is far superior to

other kinds of life form, very difficult to attain, and that so much can be done with it, like achieving our own welfare and that of others. If, despite knowing all this, we still do not use it, if we waste it, we will have degenerated from the welfare of ourselves and of others.

Nagarjuna says in his *Letter to a Disciple* that if we have a golden vessel inset with jewels, the vessel would be like this human life and the jewels would be like having the eight freedoms and ten endowments. If a person were to own such a vessel and were to use it as a receptacle for filth and offal, people would mock him as the most stupid of stupid people, the most foolish of fools. Similarly, once we have gained this human birth with all eight freedoms and ten endowments, if we degenerate from the welfare of ourselves and others, wasting it in distraction and laziness, we will be even more stupid and even greater fools. If we do that, we will not gain a good birth with the eight freedoms and ten endowments. We will go to the lower realms. If that happens it will be as we described above.

We will even have to experience suffering in this life

24
And if, having understood this,
I still foolishly continue to be slothful,
When the hour of death arrives
Tremendous grief will rear its head.

Having understood it is necessary to strive to practise virtue and abandon evil, if we do not practise virtue because of our own ignorance and only do evil karma and use up our time in laziness and distraction, we will die full of regret.

We will know that when people practise virtue and abandon evil they are bound for the upper realms, and if they do not they go to the lower realms. We will remember that we did not practise virtue and did a lot of non-virtue, and there is nowhere for us to go but the lower realms. Therefore we will feel deep regret, so we should make effort now.

Next life, also, we will be tormented by the suffering of the lower realms

25
Then if my body blazes for a long time
In the unbearable flames of hell,
Inevitably my mind will be tormented
By the fires of unendurable remorse.

We will not have abandoned the causes for going to the lower realms and we will not have practised virtue. If, therefore, we are born in the hell realms, we will have so much physical suffering of burning and freezing in the hot and cold hells, so difficult to bear, for such a long time. Because of the immensity of the suffering, and because it is so endless, there will be so much regret besides all the suffering.

If we have accepted bodhicitta and we then commit the root infraction of giving up bodhicitta, we will be born in the hell realms if we do not confess it, and in that case we will have so much regret. Therefore, if we practise virtue and abandon evil, our minds will not be tormented by suffering in this life nor in our future lives. We will go from happiness to happiness in the happy realms.

Therefore, the reason why it makes sense to exert oneself in abandoning evil and accomplishing virtue

3B2B2B1A2B2C4A If we waste these freedoms and endowments and are led again to the hell realms, it will be the same as being mindless
3B2B2B1A2B2C4B It is reasonable to think of the cause of such stupidity

If we waste these freedoms and endowments and are led again to the hell realms, it will be the same as being mindless

26 - 27
Having found by some coincidence
This beneficial state that is so hard to find,
If now while I am able to discriminate
I once again am led to the hells,

Then as though I were hypnotised by a spell
I shall reduce this mind to nothing.
Unable to understand why it is confused,
What ignorance is there dwelling inside me?

Because the freedoms and richnesses are very difficult to acquire, but extremely useful when acquired, they are referred to as "the beneficial ground." We have acquired that which is difficult to acquire and which is very meaningful when acquired, so this is a very fortunate time. Having gained such good fortune, and knowing what is useful and what is harmful, having the wisdom knowing what is to be adopted and abandoned, what is helpful and what is harmful, if we nevertheless do not do well and have to go to the hell realms in our next life, then we would like a person who has been stupefied, unable to think as a result of the utterance by another of some evil mantra or black magical preparation so that they would even go without comprehension to a place where there is fire. The mind of such a person is not stable, it does not know the difference between what helps and what harms. They have become mindless, and we would be just like that.

We are so fortunate in having attained this good rebirth difficult to attain and so meaningful once it is attained, and having the wisdom which understands the difference between what is to be adopted and what is to be abandoned. If still we do not get around to practising according to what is to be abandoned and adopted, so that we have to go to the lower realms in our next life, we are like a person who been made into a

foolish half-wit by an evil mantra. Or, we would be just like a person who is drunk or drugged, or a lunatic, who is not in his right mind, whose mind is not stable, and therefore lacks comprehension.

This good rebirth, which we get only this one time, we should use for cutting the root of birth in cyclic existence - the root which forces us again and again to circle in existence - and gain liberation. If we do not manage that, at least we should definitely make sure that we do not have go to the lower realms in our next life.

It is reasonable to think of the cause of such stupidity

We are so foolish that we do not even know we are fools. Nor do we know what is the cause of our foolishness; thus we deceive ourselves. We should ask ourselves, what is inside us causing this foolishness?

We have achieved a good birth with all the eight freedoms and ten endowments and we have a good understanding of the points to be adopted and abandoned. If, while knowing that, we still end up having to go to the lower realms, it really is pitiful. Think about the life span of the beings in the hell realm, how much suffering and how many problems they have. We would have to put up with all that if we were to go to the lower realms. And, as said before, it is no use thinking "I can take birth in the lower realms, then when that is over I will be able to attain higher status," because if we go to the lower realms, since we have so much evil karma inside us which we have been accumulating since beginningless time and, on top of that, we will be creating more negative karma again and again right in that very life in the lower realms. This is something we can see just by looking at the animals who live dispersed among us. Look at the cat for example. She spends her life killing and in states of anger and pride. She never practises virtue. And there are lots who are much worse than her. And that is the case with scattered animals alone. No need to mention the pretas and hell beings.

Being conscientious in abandoning the mental afflictions

3B2B2B1A2B3A Thinking of the drawbacks of the afflictions
3B2B2B1A2B3B It does not make sense to worry about the hardships involved in abandoning the afflictions
3B2B2B1A2B3C Being thrilled to think that we have the capacity to abandon them if we make the effort

Thinking of the drawbacks of the afflictions

3B2B2B1A2B3A1 Thinking how the afflictions harm ourselves
3B2B2B1A2B3A2 Being tolerant with the afflictions is senseless
3B2B2B1A2B3A3 Generating the determination to destroy them

Thinking how the afflictions harm ourselves

3B2B2B1A2B3A1A They take away our freedom
3B2B2B1A2B3A1B They join us with limitless suffering
3B2B2B1A2B3A1C They have been harming us for infinite time
3B2B2B1A2B3A1D The reason we should not be a companion to the afflictions

They take away our freedom

28
Although enemies such as hatred and craving
Have neither arms nor legs
And are neither courageous nor wise,
How have I been used like a slave by them?

There are six root and twenty proximate afflictions. There are more, but they are all included in those two categories. These can also be summarised as the three root afflictions of attachment hatred and ignorance, of which the very root is unknowing.

"Enemies such as hatred and craving." Craving, a type of attachment, is one of the principal causes for birth in cyclic existence. The causes of birth in cyclic existence are karma and the afflictions. Without the afflictions there is no karma because karma is collected through the afflictions as its motivation. Therefore, the main cause of birth in cyclic existence out of the two, karma and afflictions, is the afflictions. And of the afflictions the main one is craving. The example is that of moisture being required to grow a sprout. Craving is like that moisture. And just like having all other requirements such as the seed, fertilizer, and so on, is not sufficient [to produce a sprout] because there has to be moisture, and without moisture a sprout will not grow, so also birth in cyclic existence will not occur if attachment, in the sense of craving, is not present for nourishing. Craving is the principal cause. The Vaibhasikas even posit it as the root of cyclic existence.

Without the afflictions the result of karma cannot be produced. Specifically that means that birth in cyclic existence as a result of karma is not possible without the afflictions. It is just like the presence of the seed as a cause not being sufficient to produce a result: the co-operative conditions, such as moisture, are also necessary. Thus, although we might have created a lot of karma, if we do not have afflictions no results will be produced because the co-operative conditions are not present, even though the appropriating cause is.

In connection with this, Dharmakirti says that if we eliminate our craving-attachment then although we might have a lot of karmas they will not be able to produce results because not all the necessary causes are present. If we have not abandoned the afflictions and still have the affliction of craving-attachment, on the other hand, then with craving as a motivation we will collect new karma.

Thus, "hatred and craving" refers to the afflictions. Of the two causes necessary to bring birth in cyclic existence, karma and the afflictions, it is the afflictions which are the main causes because attachment is the main cause, and it is an affliction. How? Even if we have collected karma, if there is no craving, grasping, and existence to do the

nourishing, the result is not produced, and craving is attachment. If we know our twelve links and how we take birth in cyclic existence by way of them we will see this with clarity. If we do not understand them clearly, this point will still not be clear to us.

Hatred, craving, and the other mental afflictions are our enemies. They do not have legs to run back and forth on, nor arms to grab us or hit us. They cannot come hunting us down with a lethal weapon in their hands. Nor are they warriors and brilliant tacticians. Still, they have us under their control like we were the meanest of servants. We ourselves have no say at all. The afflictions take away our freedom. They make us the most lowly of servants who is not only at the beck and call of the master but even of the other servants. Due to the afflictions, we have become subject to the bullying of them all.

They connect us with limitless suffering

29 - 31
For while they dwell within my mind
At their pleasure they cause me harm,
Yet I patiently endure them without any anger;
But this is an inappropriate and shameful time for patience.

Should even all the gods and anti-gods
Rise up against me as my enemies,
They could not lead nor place me in
The roaring fires of deepest hell.

But the mighty foe, these disturbing conceptions,
In a moment can cast me amidst (those flames)
Which when met will cause not even the ashes
Of the king of mountains to remain.

The inborn afflictions have been in our minds since time without beginning. There has never been a moment when our mind has been free of them. Our mind has been their base for all that time. *Dga' mgur* means they have resided in our mind without the slightest concern that they might be harmed or destroyed. They have been left there to their own devices, making use of us as their servants without a care in the world, never having to worry that they might be attacked or destroyed. Without ever having to worry about any reprisals that would affect their own welfare, they dispatch us to the suffering of the lower realms where we are subjected to the ultimate in suffering. This they have done not just once or twice; again and again they have connected us with endless suffering.

If we do not get angry with such a harmful force and show instead forbearance toward it, that is totally incorrect. We should be angry towards our afflictions. We cannot be tolerant with them. Being tolerant toward that with which we should be angry is pathetic. If we continue to submit ourselves to the control of the afflictions, despite

the fact that they use us as their slaves and subject us to so much suffering, it is pathetic. We should look on our afflictions as our enemies and work at the means to destroy them.

What is the defining characteristic of the afflictions? What is their entity? Whatever kind of affliction it might be, it robs our mind of its peace. It makes our mind unpeaceful and unsubdued. Our mind might usually be happy, calm, and subdued, but as soon as any affliction enters our continuum, through its entity, its nature, our mind becomes harsh, unpeaceful, unsubdued.

We should know that this is the entity of the afflictions. Each affliction has its specific defining characteristics, but making the mind unpeaceful and unsubdued is the general nature of the afflictions. We also need to know their brief and extensive classifications. Also, we should know the **causes of the afflictions**. There are three:

1 Close abiding of the object Whether it is the object of attachment or of hatred, when the affliction is first generated, there has to be the abiding of the object, [which means there has to be an object which is] either seen, heard of, or thought about.

2 The afflictions have **not been abandoned** in our continuum

3 The wrong conception of inappropriate attention This is a mind which amplifies, for example, when we generate attachment to an object of attachment, if that object is only ten per cent beautiful, from the perspective of our mind it is made to be one hundred per cent beautiful and we think it is the best. If the object is not that bad, we add on and make it one hundred per cent bad, and think it is the worst of all. Inappropriate attention exaggerates. Whether it is a beautiful or ugly object, it has its own particular measure of beauty or ugliness, and inattentive attention exaggerates and then attachment and hatred arise.

Thinking in this way, we should stop the afflictions. If we stop the causes, the afflictions will stop. If we think carefully along these lines without rushing, having taken into account the immeasurable harm the afflictions have been doing us since time without beginning until now, we will come to a deep seated view of them as being downright bad. We should see that tolerance toward the afflictions is out of place and it is necessary to view them as our enemies.

Does it not say in the *Mind Training* that we should be tolerant and patient? Isn't this contradictory? The answer is that these are not the right objects to which our patience should be aimed. Patience towards them is misguided patience. The *Mind Training* refers to misguided compassion and patience. If it is a right object for practising patience and we practise patience toward it, that is well and good, but these are not the right objects. The main thing is thinking again and again of the drawbacks of the afflictions, the damage they do to us; a negative opinion of them and a wish to harm them will definitely develop in this way.

We should see our afflictions as our enemies because they harm us so greatly. We might wonder, there are many harmful beings, but we do not have to see them as our enemies,

do we? We have to be patient with them, don't we? Isn't it said that if a person harms us we should not retaliate but be patient with them? So why is it that we should not be patient with the afflictions when they harm us?

The harm inflicted on us by the afflictions is so severe that we should definitely regard them as our enemies. Verse thirty contains the response to this qualm.

Gal te means, "just suppose that." [It does not imply that what is going to be supposed could actually happen]. Suppose that all the gods and non-gods - all the migrant sentient beings of the six realms - were to rise up as our enemy, there is no way they could lead us to and throw us into the fires of hell. If they really want to harm us they can kill us, disconnect our body and life of this rebirth, but they cannot make us experience the suffering of an ant, nor any other animal, let alone the hell or preta realms. No matter how much suffering they cause us, the worst thing they can do is kill us. They might otherwise beat us, throw us into prison, or starve us. But they can do no worse than that.

As Buddha said, "Gelongs, The separation of body and life of death is easy." It is not so difficult, it is not so shocking if someone kills us because it is only natural that we die one day. As one scripture says, "Birth ends in death." Death is always in our nature so, even if someone were to act as the condition for us to die, causing the separation of our body and life, it is not very difficult. "But," Buddha continued, "degeneration of morality is not easy."

If our morality degenerates it is not at all easy because as a result we will have to go endlessly into the lower realms. For many hundreds of thousands of aeons we will have to go to the lower realms and put up with all the endless suffering there. A degeneration of morality results from the mental afflictions.

For example, the idea of going to war with another country and being destroyed by it is something we find terrifying. But when the afflictions are generated in our own continuum we hardly know it, and even if we do we do nothing about it. This is quite weird, when you think of their results.

Verse thirty-one: the enemy of the afflictions in our own continuum, which is the worst of our enemies, makes us go into the fires of the hell of unceasing torment. If the fires of the hell of unceasing torment were to come up against a great mountain of our world they would be able to burnt it so thoroughly that not even any dust, nor even the atoms would remain. The enemies of the afflictions will throw our body and mind into those fires.

They have been harming us for infinite time

32
All other enemies are incapable
Of remaining for such a length of time
As can my disturbing conceptions,
The long-time enemy with neither beginning nor end.

The afflictions have been repeatedly throwing us into the lower realms since time without beginning until now. Ordinary worldly enemies harm us in one life but could help us in a future life by being our mother or father. The afflictions are not like that, they never ever help us. Again and again they throw us into the lower realms, the ultimate form of harm. That is all they do.

They have been harming us for so long. Worldly enemies might harm us for one life or even a few but they will end up sooner or later as our best friend in future lives. In contrast, the afflictions only ever harm us, and that is what they have been doing since time without beginning until now. For such a long time. Therefore we will have to apply the antidote to them over a very long period. Just a short time will not suffice. It will not harm them.

Their antidote has to be contemplated uninterruptedly. A year, a month, one session are no help. If we have a serious illness like leprosy, taking a little medicine for a short period will not clear up the illness. The medicine has to be taken continuously over a long period of time and then it will gradually clear it up.

The reason it is inappropriate to be a companion of the afflictions

33
If I agreeably honour and entrust myself (to others)
They will bring me benefit and happiness,
But if I entrust myself to these disturbing conceptions
In future they will bring only misery and harm.

If we try to get on with worldly enemies, give them food, clothing, and other things, it is not impossible that they will help and benefit us. But the enemy of the afflictions, no matter how much we try to get on with them they do nothing but harm. Attachment, hatred, and ignorance are like this, are they not? They just get worse. There is never any moment when they benefit us.

When we get close to ordinary enemies they may help us to abide on a path of happiness, they might make us happy. But if we are compatible with the afflictions such as attachment and hatred, they get worse and worse and the suffering multiplies. If we give milk to a poisonous snake the potency of its venom increases. Similarly, if we are friendly with our afflictions their power and strength increase.

Being tolerant with the afflictions is senseless

3B2B2B1A2B3A2A Reflecting on the mental harm done
3B2B2B1A2B3A2B Reflecting on the physical harm done

Reflecting on the mental harm done

34
While in cyclic existence how can I be joyful and unafraid

If in my heart I readily prepare a place
For this incessant enemy of long duration,
The sole cause for the increase of all that harms me?

The afflictions have been our enemies since beginningless time because the whole aggregate of harm, such as suffering, comes from the afflictions. The cause of the many forms of harm that have been inflicted on us since beginningless time up to now is the afflictions. They are the only cause and are therefore our unrivaled enemies.

This ultimate enemy of ours, which has been harming us since time without beginning until now, is right here in our hearts. Our mind has become the base of the afflictions, this enemy is here, inseparable from our mind. Since our ultimate enemy is inseparable from our mind, how can we ever become free of the suffering and fear which we have to bear as beings born in cyclic existence, since the main cause which produces all of them is already here with us? How can there be the opportunity for the slightest happiness?

We usually say that we derive pleasure from our experience of food, clothing, and good health in cyclic existence, but that is mere fancy. It is not real, true, happiness. How can we have any actual happiness while we are living in cyclic existence? The main cause of suffering is something abiding innately and inseparably with our mind. It is like when the chief bandit of a band of callous, murderous, robbers comes around: there is no chance of us feeling at ease because, even with the lesser robbers we are nervous and cannot feel happy, so even less if it is their chief.

Mainly the cause is the unknowing conception which holds a self, and this has been with our mind, innately accompanying it, since time without beginning. Therefore how can we have a moment of happiness in cyclic existence?

Reflecting on the physical harm done

35
And how shall I ever have happiness
If in a net of attachment within my mind
There dwell the guardians of the prison of cyclic existence,
These (disturbing conceptions) that become my butchers and tormentors in hell?

That which stops us from becoming free of cyclic existence is our afflictions because the cause forcing us to take birth in cyclic existence is karma, and that is created by the afflictions. Just as guards prevent prisoners from escaping prison, our afflictions guard us from breaking out of the prison of cyclic existence. Not only do they prevent us from gaining freedom from cyclic existence, they also make us take bad births in cyclic existence - not only do they force us to stay in prison, they also cast us into the deepest dungeon.

The afflictions cause us to die and be reborn repeatedly, without a break. When we die it is as if the afflictions have killed us. They are like a butcher repeatedly taking the lives of one creature after another. Apart from being the butcher who severs the life-vein of

our liberation and enlightenment, they are the butcher who slaughters us at the end of each birth in cyclic existence, since each time we die it is without the slightest freedom of choice, being completely at the mercy of our karma and afflictions.

They are indeed the butcher who severs the life of our high status and liberation, making it so we cannot attain them and, instead, keeping us in the lower realms. It makes sense in that context to talk of killing. But here it talks of them being the murderous butcher of our lower realm births, that is a difficult point to explain. It makes sense if you think that in the lower realms we keep having to die without choice, the whole process being under the control of karma and the afflictions. In the reviving hells, due to karma, we are killing and being killed repeatedly. That mutual killing is the result of having accumulated bad karma, our karmic appearance is established as form. That karma comes due to the afflictions. As Buddha said: the hell realms and so on where we experience such immeasurable suffering are all established due to our karma. That is what is implied by the expression, "karmic appearance established as form." The mutual killing in the reviving hell is like our karmic appearance is butchering us, and that karma comes from the afflictions, so we can posit the afflictions as that murderous butcher.

Gal ste blo gnas means the afflictions abide innately with our mind. *Chhags pa'i drwa ba ni gnas na*, attachment and the other afflictions - the misconception of inappropriate attention and the other misconceiving minds - surround the conception of a self like the minions, general populace, and army surround a king. It is as if it were abiding in the middle of a web of wrongly conceiving consciousnesses such as inappropriate attention. While the mind remains together with this web of misconceiving consciousnesses, how can we ever experience mental or physical happiness?

Who is at the center of that web of afflictions? The main affliction, the main enemy, unknowing self-grasping, is like a spider. The threads of the web harm flies even before the spider itself comes along, so also the other afflictions do their harm even before the main one arrives on the scene. So how can there be any opportunity for happiness? With our mind there remains the main affliction and its retinue, so there is no chance.

Generating determination to destroy them

36
Therefore, as long as this enemy is not slain with certainty before my very eyes,
I shall never give up exerting myself (towards that end).
Having become angry at someone who caused only slight and short-lived harm,
Self-important people will not sleep until their (enemy) is overcome.

The afflictions stop me from getting all I want, and are the cause of all that is unwanted. Therefore I must definitely destroy this enemy. Until I have obviously destroyed it, I will make efforts in the antidote without easing up for a moment and without letting myself go under the sway of laziness or distraction.

This is how the force of the antidote should be generated. It is necessary because we get angry with people in the world who are our enemies even for small harms of harsh

speech and criticism, and we vengefully refuse to let go of the continuity of that anger. Until we have destroyed that enemy we cannot even sleep at night for ruminating on the offense and plotting revenge. Therefore we should definitely generate the strength of mind regarding the enemy of our afflictions, thinking, "I am definitely going to destroy this foe."

It does not make sense to worry about the hardships involved in abandoning the afflictions

3B2B2B1A2B3B1 Donning the armour enabling the defeat of afflictions, and not worrying about the difficulties it involves
3B2B2B1A2B3B2 The benefits of making efforts to destroy the fflictions
3B2B2B1A2B3B3 Therefore it is fitting to make efforts in preparing to destroy the afflictions

Like warriors of the past used to cover their bodies with armour to prevent harm from arrows, spears, and the like, when the afflictions are approaching we need to put ourselves into a frame of mind which acts like armour protecting our body, speech, and mind from their harm, enabling us to vanquish them. Furthermore, when we are battling with the afflictions things will get difficult, but we should not think it is too hard and give up. We should not allow ourselves to be miserable and give up.

Donning the armour enabling the defeat of afflictions, and not worrying about the difficulties it involves

37 - 38
And if while engaged in a violent battle,
Vigourously desiring to conquer those whose disturbing conceptions will naturally bring them suffering at death
Men disregard the pain of being pierced by spears and arrows
And will not withdraw until the day is won;

Then what need to mention that I should not be faint-hearted and slothful,
Even if I am caused many hundreds of sufferings
When now I strive to definitely overcome my natural enemies,
(These disturbing conceptions) which are the constant source of my misery?

Our enemy is naturally going to die even if we do not manage to kill him. After his death he is going to experience a great deal of suffering in the lower realms, therefore we should feel compassion for him.

When we are at war we want to destroy the other side. Even when our bodies are struck by arrows, spears, we want to vanquish the other, we accept such physical hardships without running away, until we have beaten them. We tolerate such suffering. Even if we lose, the suffering is not that great. Compared with the suffering of the lower

realms, the suffering in this life of losing a war is quite superficial. If we go to war, are beaten, and go under the dominion of someone else, he would give us suffering, in general, but it is a superficial suffering compared to the suffering of hell beings, pretas, and animals.

A person is patient with such suffering because of wanting to kill his enemy, but that enemy will eventually die anyway even if the person does not manage to kill him. Naturally he will go under the sway of death, will perish, and is a being who has no certainty of not going to the lower realms after dying. Therefore he is worthy of compassion.

If we can be patient with such great hardships with such a trifling suffering in mind, it is fitting to make effort to destroy that which continually makes us suffer, the enemy which is always harming us, our afflictions.

When destroying our enemy, the afflictions, the main cause of all our problems and suffering, that has been harming us since time without beginning, we should accept the little suffering involved, and, even more, we should make effort.

When making use of a method aimed at destroying the enemy, our afflictions, even when it involves a little hardship and suffering, we should practise patience and enthusiasm.

In brief, when we go to war, thinking that if we go under the power of the other, the enemy will give us problems and suffering, we try to avoid going under his power, we do not run away in the face of the harm his arrows and spears do to our body, but accept it, and keep exerting ourselves, pushing ahead. But that is just a gross level of suffering.

If we strive to eliminate such a gross type of suffering, we should definitely make efforts to wipe out the enemy of the afflictions, which has been preventing us from going along the path leading from happiness to happiness, and making us go from suffering to suffering, experiencing hundreds of sufferings, since beginningless time, throwing us from one dwelling in the lower realms and cyclic existence to another so that we have only ever experienced the suffering in such abodes. And even if some problems and a little suffering do arise we should definitely practise patience.

The benefits of making effort to destroy the afflictions

3B2B2B1A2B3B2A It is fitting to practise patience with hardships because it is the cause of gaining one's own excellent purpose
3B2B2B1A2B3B2B It is fitting to practise patience with hardships because it is the cause of gaining the excellent purpose of others
3B2B2B1A2B3B2C Since it is necessary in order to fulfil one's previous promise

It is fitting to practise patience with hardships because it is the cause of gaining one's own excellent purpose

39
If even scars inflicted by meaningless enemies
Are worn upon the body like ornaments,

Then why is suffering a cause of harm to me
Who impeccably strives to fulfil the great purpose?

What we will do for a small purpose is to show off battle scars on our body, boasting that we fought in this and that way in such and such a war on such and such a field of battle, wearing our scars - which are actually faults of our body - like ornaments. Yet there is little purpose in doing so. In that case, when we make efforts in training in the instructions in order to become a Buddha, free of all faults and possessing all qualities, even if this involves slight hardships and suffering we should definitely practise patience with them. Doing so has great purpose. When such problems arise, if we practise patience with them, ultimately there will be great benefit. Ultimately, in fact, practising patience with hardships accomplishes what is only beneficial.

Because it brings one's own excellent purpose, because it brings one to the state free of all faults and possessing all qualities, we should definitely practise patience with hardships and practise enthusiasm, because there is great benefit in doing so.

It is fitting to practise patience with hardships because it is the cause of gaining the excellent purpose of others

40
If fishermen, hunters, and farmers,
Thinking merely of their own livelihood,
Endure the sufferings of heat and cold,
Why am I not patient for the sake of the world's joy?

Fishermen make great effort with many hardships to kill fish. Similarly, those who hunt animals and those who work the fields have to put up with many hardships in their work. They all have to bare hardships and all kill in the course of winning their livelihood. They all commit acts of mortal violence to living beings in gaining their living, being patient with hot and cold weather and other difficulties.

Now we are talking about making effort to bring happiness to all sentient beings without exception and for them not to have to experience suffering. When that is the goal, we should definitely be patient with hardships and suffering.

Since it is necessary in order to keep one's previous promise, it is necessary to make efforts

When we generated bodhicitta we made the promise to attain the state of a Buddha, free of all faults and possessing all qualities, for the sake of all sentient beings. Because our efforts will enable us to fulfil our promise, we should practise enthusiasm.

41 - 42
When I promised to liberate all those beings
Dwelling in the ten directions as far as the ends of space
From their disturbing conceptions,

I myself was not yet freed of mine.

Thus, unaware of even my own capacity,
Was it not somewhat crazy to have spoken like that?
But, as this is so, I must never withdraw
From vanquishing my disturbing conceptions.

We promise to free all beings from their suffering and problems when we meditate on bodhicitta, and it takes great effort, practising enthusiasm, as the cause for gaining the excellent purpose of oneself and of others. Someone might object when we say this because it is the cause of one's own excellent purpose. They might think that it is true we have made a promise to protect other obscured beings from all suffering, but that it is not right to make effort in order to gain one's own happiness. If that thought arises, the response is:

"Where would such an idea come from? When it is said that we need to make effort to gain our own excellent purpose, they think that is self-cherishing, and we are supposed to give up self-cherishing and take up cherishing others, and that just caring for oneself puts one at risk of descending to the path of the Lesser Vehicle."

Although we have promised to accomplish the purpose of all sentient beings who pervade the furthest reaches of space, and to free them from all afflictions, if we are not free from our own afflictions and problems, we will not be able to keep our promise. When we made that promise, and we had no ability to even free ourselves, was it not a bit crazy? We have to be free of our own suffering and problems if we are going to free all sentient beings from their suffering and problems. So it is right to make a firm decision to free ourselves from our own afflictions and problems.

When we are generating bodhicitta we think, "All sentient beings are so kind, I must accomplish their welfare, but I am not able to right now. If I were a Buddha I would be able to achieve the ultimate welfare of all sentient beings, therefore for the sake of all sentient beings I must achieve the state of a Buddha."

First we want to achieve the state of Buddha, free of all faults and possessing all qualities, so we can free all the sentient beings in accordance with their dispositions, thoughts, and interests. If we think, "I must achieve my own liberation from the suffering of the lower realms and cyclic existence for myself alone," that would certainly be incorrect; we will attain the nirvana of the Individual Vehicle. Gaining liberation and nirvana is not wrong in general, but for a practitioner of the path of the great vehicle it is not correct. For those meditating on love, compassion, and the mind wanting to attain enlightenment for the sake of all sentient beings, such a thought is to be abandoned.

Even if a few problems and a little suffering arise in the course of destroying the afflictions in our continuums, which have been our ultimate enemy, the one which has been harming us the most since time without beginning, we should put up with them, be patient with them, and we should make effort to destroy that enemy. Look at how

people bear hardships for small purposes, making so much effort to destroy such small problems and suffering.

We can use verse forty, "fishermen and hunters," when we are working for the sake of others, meditating, and so on, when there are hardships and things are not going well, as they will whatever we do. Just working to gain a living, these people engage in activities of violence to others, harming their life, and yet still make great effort and are capable of putting up with great hardships. We are striving for liberation and omniscience, such lofty goals, so why can we not practise patience with hardships? We hear of people going into the mountains to meditate and putting up with so many difficulties, with minimal basic needs. They succeed because they think in this way.

Therefore it is fitting to make efforts in the actions which destroy the afflictions

3B2B2B1A2B3B3A Efforts should be made in the antidote to the afflictions
3B2B2B1A2B3B3B Efforts should be made never to go under the control of the afflictions

Efforts should be made in the antidote to the afflictions
The second two lines of verse forty-two explains that it is necessary to work at the antidote to the afflictions. Never turn back from thoughts and actions aimed at destroying the afflictions. That means we should never turn back from the intention to destroy the afflictions and actions driven by any of them as a motivating intention.

43
And to do this will be my sole obsession:
Holding a strong grudge I shall meet them in battle.
But disturbing conceptions such as these
Destroy disturbing conceptions and (for the time being) are not to be abandoned.

To destroy the afflictions we have to make a particular effort to develop their antidote, thinking, "The afflictions are very bad, they have been harming me since time without beginning." We should practise the antidote and habituate ourselves with it with a fondness born from understanding its great benefit, seeing that the afflictions have been harming us from time without beginning and are the source of all harm and suffering we experience.

Someone might think: "Thinking of one as being a friend and feeling very close to it and thinking of the other as bad and disliking it, adopting the one and abandoning the other, isn't that an attachment-aversion bias, and therefore an affliction? Therefore isn't it incorrect to say that we should strive to abandon the afflictions?"

The answer is that yes, this is somewhat similar to attachment and aversion, but it is not real attachment and aversion. If it were, it would be obstructing us from traveling the path to liberation and enlightenment, but in fact if we accustom ourselves to the antidote and see the faults of what is to be abandoned, we can gradually eliminate our

faults and develop our qualities, so that despite the similarity this is not attachment and aversion.

Until we reach enlightenment we need to meditate within seeing the afflictions as faulty and the antidotes as good, exerting ourselves in abandoning the one and practising the other.

Efforts should be made never to go under the control of the afflictions

44
It would be better for me to be burned,
To have my head cut off and to be killed,
Rather than ever bowing down
To those ever-present disturbing conceptions.

Someone might say, "Abandoning the afflictions means so much effort, suffering and hardship. Wouldn't it be preferable to give oneself up to the afflictions?"

If someone harms us and kills us by burning us in a fire, by decapitating us, or whatever, all they will have done is destroyed our life in this birth, having merely separated our body and mind. It would not entail much other suffering. But the suffering that will come from giving ourselves over to the afflictions will be much worse. As Buddha said, "The separation from life is easy." If we hand ourselves over to the afflictions our morality will be damaged because we will kill and so on. If we die with broken morality, we will have to take birth in the lower realms for hundreds of thousands of lifetimes and experience unbearable suffering there.

If our mind goes under the control of the afflictions, we will not be able to gain a birth of high status in our next life, as we wish, let alone liberation and enlightenment. Not only will we not be able to gain those but we will have to face endless, unbearable suffering in the abodes of the lower realms.

Being overjoyed at having the capacity to abandon them if we make efforts to do so

3B2B2B1A2B3C1 If we banish the afflictions in our own continuum from the root, the base where they dwell will not exist
3B2B2B1A2B3C2 As their causal source is false, if we exert ourselves we will be able to abandon them
3B2B2B1A2B3C3 If we banish them from the root, there will be no base where they can dwell, and [so] it is fitting to abandon them

If we banish the afflictions in our own continuum from the root, the base where they dwell will not exist

45
Common enemies when expelled from one country
Simply retire and settle down in another,
Though when their strength is recovered they return.

But the way of this enemy, my disturbing conceptions, is not similar in this respect.

Someone might think that even if we do destroy the afflictions in our continuum, they might possibly come back again and harm us. When ordinary enemies are routed, they might possibly return to us again; might the same not happen with the afflictions? The answer is that it is not the same. Once the afflictions are banished from the root by realizing the non-existence of the conceived object, they are unable to be produced again. It is impossible for them to return. An ordinary enemy might be forced to flee to another land, but they might build up their forces anew and return to harm us. But the enemy of the afflictions is not like that, because once the antidote has realized the conceived object does not exist, once it has refuted the existence of that conceived object, they will never come back. As, once destroyed, the afflictions can never return, we should push ahead and try and see if we can destroy them.

Since their causal source is false, if we exert ourselves we will be able to abandon them

46
Deluded disturbing conceptions! When forsaken by the eye of wisdom
And dispelled from my mind, where will you go?
Where will you dwell in order to be able to injure me again?
But, weak-minded, I have been reduced to making no effort.

Attachment, anger, hatred, arise through depending on a false cause. Therefore, if the eye of the wisdom realizing emptiness sees that the conceived object of this wrong cause - self-grasping - does not exist, the afflictions will naturally be pacified. Having clearly understood this, we should make efforts to realize that the conceived object of self-grasping does not exist.

They will naturally be pacified: it is not that there is somewhere else they can go and then return later. They will vanish like a cloud vanishing in the sky. That is how it is, but because we have not so far been able to exert ourselves in realizing that the conceived object of the root of the afflictions, self-grasping, does not exist, they have been able to harm us over and over again.

If we banish them from the root, there will be no base where they can remain, and so it is fitting to abandon them

Someone may say, "The afflictions are produced from their causes. They are produced in our continuum existing by nature. So aren't they going to be difficult to abandon?

47
If these disturbing conceptions do not exist within the objects, the sense organs, between the two, or elsewhere,
Then where do they exist and how do they harm the world?

They are like an illusion, thus I should dispel the fear within my heart and strive resolutely for wisdom.
For no real reason, why should I suffer so much in hell?

"The afflictions are not exist in the object" means the afflictions are not produced in objects, such as form, nor do they dwell in them, by nature. If they did dwell in such objects by nature, then we would have to say that the afflictions are produced even when the Arhats look at such objects, but they have abandoned the afflictions and they are not produced.

Dbang tshogs la min, "not in the collection of faculties." It has already been shown that the afflictions do not dwell in the object, the external observed condition, nor do they dwell in the inner collection of faculties of eye, ear, nose, and so on. If they were abiding by nature in the collection of faculties, we would have to say that even Aryas, who directly see the way of being, have the afflictions by nature, since they have the collection of faculties, but that is not so. They are also not abiding by nature in between the external object and the inner faculty. That is the meaning of *bar na'ng me*.

Nor are they abiding naturally somewhere other than in the object, faculty, and in between the object and faculty. Therefore, there is nowhere for naturally existing afflictions to dwell. They are not naturally existing or naturally produced, because there is nowhere for naturally existing faculties to be, because they do not dwell in the external object, the inner collection of faculties, in between the two, nor somewhere other; there is no place where they can dwell, therefore there are no naturally existing afflictions.

You think and are afraid that the afflictions are naturally existing, that when they are produced in the continuum they are produced naturally, and that therefore you probably cannot abandon them, but you should give up those ideas and fears. The afflictions are not naturally existing but appear to be, like an illusion. We need to build up our strength of mind and with our wisdom destroy the root of the afflictions just once. If we do so, the afflictions will all vanish for good.

In general, all misfortune such as illness, harm, and so on, which affect us in this life come from the afflictions. They all come depending on karma and that in turn is created depending on the afflictions. Similarly, all the suffering of the beings in the lower realms, such as the hell beings and so forth, comes about due to the afflictions. So, do not allow yourself to be distracted by pointless things; instead exert yourself in overcoming the main enemy, which is the afflictions.

We put up with a lot in order to turn back even trifling harm affecting us in this life. Where a slight harm is concerned or when there is the least difficulty in our conditions, we go to great lengths to put a stop to it. If that is necessary, how much more necessary it is to put a stop to harm reaching out over a long series of future lives, the experience of inestimable suffering in the lower realms. We should definitely put an end to such suffering.

Summary

48
Therefore, having thought about this well,
I should try to put these precepts into practice just as they have been explained.
If the doctor's instructions are ignored,
How will a patient in need of cure be healed by his medicines?

The faults of the afflictions and the benefits of the antidotes have been explained at length. Having thought about and understood it well, we must engage in the act of abandoning the afflictions. Not allowing our mind to be under their control, we should lead it to the side of conscientiousness. Be conscientious with the three doors, not letting them go under the control of the afflictions. Guard the precepts of bodhicitta from degeneration.

If a sick man does not obey the doctor's instructions, when he should take the medicine, how much, and so on, his illness will never be cured. We have to take the medicine. If we do not, even if we know when to take it and so forth, it will not be useful to cure the illness. Similarly, if we do not practise the teachings even if we know a lot, although it is worth just knowing, it will not be so beneficial.

Conscientiousness is the method for keeping one's practice unsullied by faults, and continually enhancing one's virtue so that it does not fade. This chapter on conscientiousness shows that the afflictions are bad. How do they inflict their harm? As long as they are there, the amount of harm they do is huge, and it lasts for an immense amount of time. How is it that the harm they do is so huge? They keep us in the lower realms without allowing us outside for aeons on end, where the suffering we have to undergo is unbearable.

The entity of the afflictions is therefore very great. All harm in the universe comes from the afflictions. The duration of the harm is also long, and they harm us in many ways. This is something we have had to endure since lifetimes without beginning. All that time they have only been harming us. Wherever we have been born we have been obliged to remain slave to the afflictions.

Even if every single human, demi-god, god, and other sentient being in the universe were to rise up as our enemy they would not be able to caste us into the suffering of the reviving hells. Let alone the suffering of the hell realms, they would not even be able to force us into the suffering of the pretas, or give us the suffering of an animal. If they were all to rise up as our enemies, they would only be able to kill us, to cause the separation of our body and life. They could not cause us more suffering than that. Where we go after this life is to do with the karma we have created. It is nothing to do with the harm of our enemies.

The afflictions of attachment, craving, and so on, have no legs, no arms, cannot talk, have no weapons to harm us, but up to now we have been utter slaves and servants to them. It is as if they had us in their hands, able to mold us to any shape they like. We have been totally at their beck and call all that time.

An ordinary enemy, even our worst one, has been our best and most helpful friend in past lives. There is not one ordinary enemy who has always been our enemy since lives without beginning, always harming us. Sometimes they help us, sometimes they harm us, then help again. But the enemy of our afflictions has only ever harmed us, never helping us in the slightest, and has been doing so since beginningless time. When you are friendly with ordinary enemies they might become a friend and help you. But if you are close to any of the afflictions, you will only ever lose out.

"The afflictions dwell in my own continuum, always accompanying my mind, harming my body and mind so much, so why do I not get angry with them?" This is how we should be thinking in order to strengthen our determination and efforts to destroy them.

In this way it is fitting to be angry with our afflictions. We should make efforts to abandon our afflictions and to practise the antidote. When we are making efforts in meditating on the antidote, things might become a little difficult, but we should practise the patience of accepting suffering. Look at how much others practise the patience of accepting suffering when they kill, just for the sake of gaining their food for this life. We should also be like that in our practice.

We should think in this way in order to build up strong enthusiasm. When in our minds are on the verge of flagging, becoming fed up, we should think in this way. If the afflictions are banished from the root just once, they will never come back again, unlike ordinary enemies.

What is the difference between ordinary enemies and the enemies of the afflictions? Their root is true-grasping, if we are able to realize the non-existence of the conceived object of true-grasping, all the afflictions will disappear. All afflictions are produced from the confused mind of true-grasping, it is their support. Therefore if you destroy true-grasping all the afflictions will disappear and be pacified.

The afflictions are not existing by nature; if they were, they would have to exist in the external object, or the inner collection of faculties, or between the two, or somewhere else, but they are not existing in any of those. This is talking about their ultimate nature. The above explanation of how their harm is so great, so numerous, the harm is so long lasting, and so on, are all explaining the conventional nature of the afflictions. But verse 47 is talking about their ultimate nature, their main nature, their way of being.

"The afflictions are not existing naturally" refers to the ultimate nature of the afflictions. While the afflictions are there they do great harm, and even when they have been eliminated, the imprints they deposit remain. So they are very bad. Even when the afflictions have been destroyed, we are obscured by their imprints which block us from going to the level of omniscient mind.

There are imprints which are the seeds of the former [moments of the] afflictions for producing the later [moments of the] afflictions, and in that case the imprints are simply the potential of the former ones to produce the later ones, in which case it is considered that they come under the category of the afflictions.

Another way of thinking of the imprints of the afflictions is illustrated by the example of the smell left in a container once the garlic that was in it has been removed, which is a fault produced by the garlic. Similarly, even when the afflictions have been

destroyed, the mind is still in a damaged, obscured, state. When we say that the imprints of the afflictions are knowledge obscurations, this is what we are referring to. These imprints of the afflictions, which are knowledge obscurations, are gradually destroyed by the eighth, ninth, and tenth grounds, the three "pure grounds."

Chapter Five

Guarding Alertness

An explanation of how to train in morality, distinguished by the practice of mindfulness and vigilance, the method for completely guarding all virtuous dharmas

3B2B2B2A General presentation
3B2B2B2B The meaning of the branches

General presentation

3B2B2B2A1 Why it is necessary to engage in the trainings once the mind has been generated
3B2B2B2A2 Enlightenment is not accomplished through training in either wisdom or method alone
3B2B2B2A3 Sequence of the trainings

Why it is necessary to engage in the trainings once the mind has been generated
Our discussion on the benefits of bodhicitta showed that there are great benefits in generating wishing bodhicitta: "If only I could attain enlightenment." Nevertheless, having generated that mind, if we do not practise the trainings, enlightenment is impossible. "Therefore," Buddha said on the King of Concentration Sutra, "it is necessary to practise the trainings. Having generated the mind, if we also practise the trainings, enlightenment is not difficult to attain."

The trainings are the six perfections needed to ripen one's continuum. First generate the wishing mind, then take Bodhisattva ordination, then train in the Bodhisattva practices, the instructions of the ordination - the ten perfections summarized as the six perfections.

Enlightenment is not accomplished through training in either wisdom or method alone
We need a complete training in both wisdom and method: either one alone will not accomplish enlightenment. Furthermore, the instructions we follow must be unmistaken. If we put effort into a mistaken method, all our hard work will be pointless. To have an unmistaken method we must find an unmistaken master of instruction. Angulimala worked hard at killing people because he had met a wrong master who gave the wrong instruction that killing would lead him to liberation. Not only does this action not lead to a good result, only a very bad result can follow from killing others. His efforts were aimed at attaining liberation, but only the opposite would have followed such misguided actions.

Not only do we need an unmistaken path but it must also be complete, otherwise we will be unable to attain the final result. The state of enlightenment has compassion as its root which, is the root of bodhicitta. Bodhicitta has conventional and ultimate varieties and it is through spreading our two wings of method and wisdom that we will be able to fly to our distant destination.

It is said that with wisdom divorced from method we will be chained, and with method divorced from wisdom we will also be chained. If we practise wisdom without method we will be chained by self-cherishing; if we practise method without wisdom we will be chained by true-grasping. Thus, without a path possessing both wisdom and method we will not be able to completely break free from our chains.

Sequence of the trainings

First we have to generate wishing bodhicitta, "If only I could attain the state of Buddha for the sake of all sentient beings," then generate the wish to practise the Bodhisattva trainings, then take the engaging ordination by generating the engaging mind. Having generated the Bodhisattva ordination in our continuum, then train in the Bodhisattva practices.

Once bodhicitta has been generated in our continuum we have to continually enhance its entity to the point where we are free of all faults and possessing all qualities, and in order to do that we need mainly to practise the six perfections. Through generosity, our own suffering of poverty will be dispelled - in order to practise the Dharma in our future lives we should not want for the amicable condition of resources, and practising generosity in this life ensures we will not have the suffering of poverty. When we are practising Dharma we have difficulties from time to time in the area of amicable conditions, whereas if we practise generosity well now, when practising Dharma in future lives we will have amicable conditions effortlessly.

Similarly, if we now practise morality, such as that of guarding the morality of the three vows, in our future lives we will not be treated violently.

If from now on we practise patience, when others harm us a little, in our future lives we will have the capacity to put up with the problems that occur during our practice of virtue without feeling upset about them.

Through our practise of enthusiasm, through putting energy into virtue, in future lives there will be the result similar to the cause of spontaneously engaging in virtuous activities.

If, now, when we place our mind on a virtuous referent, we keep it there as much as we can, making it as firm on the object as we can - [a quality whose necessity in the perfection of concentration is implied by its name], *bsam gtan*, [where *gtan* means firm or stable] - whatever our practice is, the result similar to the cause that we will have in future lives is a natural ability of our mind to remain on its referent. When that is possible, the concentration of calm-abiding, magical powers, and the clairvoyances will come.

When we think now with the wisdom which discriminates between the points to be adopted and rejected, accomplished and stopped, using our wisdom to analyse, the

result similar to the cause of such a practice is effortlessly finding wisdom which is great, quick, deep, and so forth in future lives. Thus our practice of wisdom will be outstanding.

When, through practising in the way outlined above, we are replete with these favourable factors, in our future lives we will be able to go into the Bodhisattva practices deeply, and thereby swiftly gain complete enlightenment.

3B2B2B2A3A Causes of the six perfections

What cause do we need to practice the six perfections? We have become involved in practising the Mahayana Dharma through activation of an imprint or potential of the Mahayana type. We have met a master who reveals the Mahayana teachings, who is the dominant condition. We have studied, reflected, and meditated on the texts of Mahayana instruction which have served as the bases of practice for previous practitioners of the Mahayana Path, so that through our study and reflecting we have cut through superimpositions and doubts. Thus we have acquired the wisdoms of studying (or hearing), thinking, and meditating on the Mahayana scriptures. Similarly, we practise love and compassion for sentient beings as well as bodhicitta, as much as we are able. Whether we have generated an actual path in our continuum or not, we do have thoughts of love and compassion, and we do want to attain enlightenment for the sake of all sentient beings.

Because we possess such a foundation, we have the causes for practising the six perfections. These are the causes required, even if they are not fully fledged in us, our thoughts do tend in their direction.

For bodhicitta we first generate the wishing mind, then the engaging mind and we take the engaging vow. Then we practise the six perfections. At that, a person might still ask: what is the cause of the [practice of the] six perfections? A short-cut answer without trying to go into details, we could say, "generating bodhicitta in the continuum." A more extensive answer is as above.

3B2B2B2A3B The entities of the six perfections

The entity of generosity is the virtue that is the intention to give to others our body, resources, and virtue of the three times. Then there is the karma of body and speech motivated by that virtue - the karma of giving this and that by way of our body, and that of saying "I am going to give you this," by way of our speech, since when we say such things we are accumulating karma by way of our speech. Generosity is the intention as well as the physical and verbal actions.

Je Rinpoche's *Ocean of Vinaya* says that the entity of morality is "turning away from harming others along with the bases." Morality means turning away from harming others through the seven non-virtues of body and speech as well as from their bases - the three non-virtues of mind.

The seven of body and speech are actions which harm others. For example, severing the life of others harms their body and life. Taking which is not given harms the resources of others. Sexual misconduct harms the body and mind of others, [particularly] if the person who is the object of your misconduct is unwilling, as with rape. Even if the other is willing, the mind of their partner will be hurt. Someone might say, "what harm is there in sexual misconduct if the person wants it? Isn't it in fact benefiting them?" The point is that the partner of that person considers him or herself to possess that person in a way, and is harmed. So all three of these harm others.

As for the four negative actions of speech: lying harms others by confusing and tricking them. Divisive speech harms others by ruining the harmony between them. Harsh speech, calling people, "thief," "cripple," and so on, harms others by hurting their feelings. Senseless speech - saying many pointless things - wastes our own and others' time, and that is how it is harmful. That is not its only damage; when you hang about gossiping, many bad things can happen.

These seven are all actions harmful to others. Their bases are the three of mind. It is through any of those three as motivations that the seven of body and speech are done. The three are: covetousness, ill-will, and wrong view. For example, we might want to use the beautiful body of another, or their riches, wealth, or resources, thinking "if only I could have that." Motivated by that covetousness, the actions of taking what is not given, sexual misconduct, etc., follow.

Ill-will: with the thought, "I'm going to harm;" we say unpleasant things to others, kill them, and so on.

Wrong view: for example, "If I do non-virtue there are no bad results, if I do virtue there are no good results," and so on; with such ideas we do all sorts of actions of body and speech. Therefore the basis for any of the seven of body and speech to arise is any of the three of mind. If we do any of the seven of body and speech, one of the three of mind comes as its cause. Morality is turning away from those actions, stopping and refraining from them, and abiding in their opposite.

This is mostly explaining the morality of refraining from the ten non-virtues, which is the foundation on which we need to base our practice. It is a morality for all, lay and ordained alike, to be kept like the ground of our practice. On top of that we can progressively add the morality of the ordained person, the Bodhisattva morality, and the tantric morality. They are added to that morality which is like a foundation.

One may ask, "We need to adhere to this basic morality whether we are lay or ordained, whether or not we have some vow. So what is the point of taking vows or ordinations on top that?"

It is because if, for example, you take any of the lay vows you make a special commitment to refrain from the four roots, [killing, stealing, sexual misconduct, and lying], which are counted among those [ten]. [For example,] when you take the Upasaka [life-long lay] vow, you take a vow wherein you make a special promise to give up the four roots.

It is true that we all need to refrain from all the ten non-virtues, but the various vows we have been talking about are taken within presupposing a need to keep from those ten. You specifically make up your mind very strongly that you are going to

abandon such and such negative actions, having understood that they are bad, and make the specific promise to abandon them in front of a lama. In that setting you receive an added morality and vow. After that, if you violate any of the precepts you have to keep having received your vow, you have an extra negativity called a downfall.

In terms of the four roots, we all have to abandon them. If we do not there will be the terrible ripening results. In that case, why on top of that make the promise to abandon them when we take, for example, the Upasaka vow? Similarly, why do we need to make a promise to keep from the four roots when we take the Shramanera vow. (These four are included in the thirty-six). When we take the Bhikshu vow, we make the promise to refrain from the seven of body and mind, and the four roots are included among those, too. Since we already have to abandon them, why keep making the promise over and over again to abandon them, since whether we are lay or ordained we already have to give them up. [Even if we do not make the specific promise, we still have to give up doing those four]. The four are even frowned upon in society.

We need to know the answer to this. When we take each of the higher vows or ordinations we need to make a special intention and wish to give up those actions, and we verbally make the promise in front of a lama and master. With our acceptance in that context, our vow of restraint from those four roots becomes more and more profound - when we keep to that practice of morality, it gets more and more profound, and transgression is a greater and greater evil.

When practising the path of the Bodhisattva vehicle, if the thought, "I must achieve liberation for the sake of myself alone," arises, our morality will degenerate. So don't we *have* to think, "if only I might gain liberation," "if only I could abandon samsara," and so on? Those are to be sought for the sake of all other sentient beings. Those who are not able to think in the way of those training in the path of the Bodhisattva vehicle, who cannot stand such thoughts, who can think, "If only all sentient beings could be free of suffering" and "if only they could be happy," but cannot think, "M*ay I* be able to save all sentient beings from their suffering; I *shall* save them," "M*ay I* be able to make all sentient happy, I *shall* make them happy." They are unable to train in the path of the Bodhisattva vehicle and have to train in the path of the Lesser vehicle. They have to think, "If only I alone could become free of cyclic existence and gain liberation," and then they practise emptiness, selflessness, the four noble truths, and so on.

The Mahayana, the Great Vehicle, or Bodhisattva Vehicle, means having mentally accepted to accomplish the welfare of all sentient beings. Hinayana, Lower Vehicle, or Hearer Vehicle means something inferior. It means people who are unable to cope with such thoughts, and instead think of just themselves. Such an intention is inferior to the previous one.

This difference between Hinayana and Mahayana is not to do with whether you can do it right now or not, like we usually describe the way of engaging in bodhicitta, where we would be thinking, "I must achieve the welfare of all sentient beings, but right now I cannot do that. To be able to do that I will have to achieve enlightenment, then I'll be able to do it, therefore I must attain enlightenment."

The entity of patience is being patient when suffering and harm arise. It means not being destroyed by any problem that arises, keeping one's body and mind unchanged despite problems arising. When suffering, hardships, difficult situations, and the like arise, our mind and body do not degenerate, they are able to remain as they were. For example, we might have the wish to practise Dharma but when we practise various problems and sufferings arise. Our intention to practise Dharma not degenerating under such conditions, thinking, "It will be okay," and retaining the wish to practise without degeneration.

The entity of enthusiasm is taking joy in virtuous actions. People do put a lot of effort into non-virtue, so diligently, but we do not call that, "enthusiasm." It is a term only used for joy of mind in virtuous actions, ones which have a good ripening result. Being enthusiastic means joy of mind in virtuous actions and going continually with virtuous actions of body and speech with joy of mind.

The entity of concentration (stabilization of mind) is, whether we talk of our practice or other virtuous actions, our mind being able to remain well with it. It might be a meditation on emptiness, or on bodhicitta, love, compassion, or some recitation; concentration means the mind being firmly in that, with stability.

The entity of wisdom (*shes rab*) is the best (*rab*) of the many types of awareness (*shes pa*) in our continuum. It is the best awareness because it is able to discern what is good and bad, what is to be practised or given up, through its own force. Wisdom is sometimes defined as that which thoroughly discerns phenomena.

There are various types of wisdom. There are the wisdoms which analyze the ultimate and the deceptive. A wisdom which discerns the features of the extensive deceptive, or conventional, side, which discerns various facts on the stages of the extensive path, "this is how this is; when you meditate on this path, this will happen; meditating on that path will bring that result; if you want this result this is what you have to do," and so on, in conjunction with reasoning.

Wisdom which analyzes the ultimate side, the emptiness side, seeing: "Because it is dependent and related, it is empty; because it is not produced from the four extremes, it is empty of truth; because it is not established as a truly existent one or several, it is empty," and so on, which is a wisdom analyzing in conjunction with reasons; that is the wisdom analyzing the ultimate.

3B2B2B2A3C The classifications of the six perfections

Each perfection has its own classifications**.** **Generosity** is classified into the generosity of Dharma, of materials, of fearlessness, and so on. Generosity of materials to those poor in food and clothing; giving Dharma instruction to those poor in Dharma. Protecting those who are afraid from what it is they fear is the generosity of fearlessness.

Morality has the morality of the Upasaka, and the morality of monks and nuns - all Pratimoksha moralities. Then there are the Bodhisattva and tantric moralities. The Pratimoksha morality has various classifications, such as the Bhikshu morality, Shramanera morality, and lay moralities, such as the moralities of the male and female Upasaka and Upavasa (one-day lay ordination). These all come under the heading of the morality of restraint.

There is also the morality of gathering virtuous dharmas. This means accomplishing virtue from the least virtue up.

The morality of performing the welfare of the sentient beings means helping the sentient beings in the least way upwards.

Patience has not retaliating when others harm us and, for example, when practising virtue and problems arise, putting up with them and not allowing the mind to alter, this is the patience of accepting suffering. Similarly, when we are meditating and so on and difficulties occur, our mind not being discouraged and giving up but continuing with the mind as before without degenerating, that is called the patience of a mind definite in Dharma.

Enthusiasm has armour-like enthusiasm, like putting armour on the body, is aimed at blocking all entrances for wrongs to occur in us. Enthusiasm in amassing virtuous dharmas means putting effort into accomplishing the least of virtuous dharmas upwards. Enthusiasm in accomplishing the welfare of the sentient beings means not leaving out even the least useful action for the sake of the sentient beings, not thinking, "this is so little, it's not worth doing," but keeping on putting effort into accomplishing the least useful actions for the sentient beings upwards.

Concentration, the ability of the mind to go well onto whatever object we wish to contemplate, has, for example, when we are doing our recitations, if we are able to contemplate solidly, our mind will not go elsewhere, thinking of all sorts of things. When we do not have that faculty of mind, even though we might be reciting, our mind will be sometimes here, sometimes there, and in the end we can't sometimes remember even if we recited it or not.

Wisdom has the wisdom of specific analysis into the phenomena of the vast, conventional side, and the wisdom of specific analysis into ultimate phenomena, emptiness, the way of being.

3B2B2B2A3D The meaning of their names

Generosity (dhana). Commentary not recorded.
Morality (shila). Commentary not recorded.
Patience, (tolerance, forbearance), because of tolerating anger. If someone gets angry with us or if we have problems, tolerating and being patient with them.
Enthusiasm: application to the excellent stages.

Concentration: (stable mind), holding the mind without movement.
Wisdom: the best [*rab*] of awarenesses, because of being correctly aware of the meaning of the way of being.

3B2B2B2A3E The results of the six perfections

As explained in the *Precious Garland of the Middle Way, f*rom practising generosity, we will have excellent resources as a result.

From practising morality now, later we will have an excellent rebirth with which to use those resources.

From patience, when we are using those resources we will have an excellent circle.

From enthusiasm in virtue now, in future lives we will be naturally disposed to do virtue, we will have good energy for such actions.

"Through concentration [*bsam gtan*], peace." The purpose of keeping our mind firm on its referent, without going under the influence of sinking and excitement, in this life is peace of mind, without many thoughts and conceptualization. That will come as a result.

"Through intelligence, liberation." Through studying the meaning of the conventional and the ultimate, then thinking over and analyzing the meaning that was studied with the wisdom of contemplation, even if we do not gain the most excellent of wisdoms and thereby liberation from cyclic existence in this life, later on we will.

In general, once we have already generated bodhicitta, we are to train in the actions of the six perfections. When Bodhisattvas are working for enlightenment, although the time taken varies, and some can do it in a relatively short time, it can take a long time, the slower ones taking three countless great aeons. In any case, what they are training in all that time is the six perfections. And from practising the six perfections now, these excellent results will occur, such as an excellent body, excellent resources, an excellent circle, an excellent level of enthusiasm, and so on.

3B2B2B2B The meaning of the branches

3B2B2B2B1 Explaining the text of the chapter
3B2B2B2B2 The title of the chapter

Explaining the text of the chapter

3B2B2B2B1A An extensive explanation of how to practise
3B2B2B2B1B Since it is necessary to practice really and not merely in word, a conclusion

An extensive explanation of how to practise

3B2B2B2B1A1 Guarding the mind, the method for guarding the trainings
3B2B2B2B1A2 Guarding mindfulness and vigilance, the method for guarding the mind

3B2B2B2B1A3 The way to train in the conduct of guarding the mind through mindfulness and vigilance
3B2B2B2B1A4 The branch of excellence in training

Guarding the mind, the method for guarding the trainings

3B2B2B2B1A1A Through guarding the mind, everything is guarded
3B2B2B2B1A1B The reason for that
3B2B2B2B1A1C Putting energy into guarding the mind

Through guarding the mind, everything is guarded

3B2B2B2B1A1A1 A brief exposition of the need to guard the mind
3B2B2B2B1A1A2 The fault of the mind degenerating
3B2B2B2B1A1A3 The benefits of guarding the mind

A brief exposition of the need to guard the mind

1
Those who wish to guard their practice
Should very attentively guard their minds
For those who do not guard their minds
Will be unable to guard their practice.

Those wishing to guard their practice are those who want to guard the practices of generosity, morality, and so forth without degeneration. When we are traveling the path to liberation and enlightenment, what do we have to guard?

In general, it is the mind that has to be guarded. It has to be stopped from going off to perverse objects. If we do not stop the mind straying to perverse objects we will be unable to guard our trainings - whatever samaya, and vows we might have taken, which we are meant to guard. We will be unable to guard them.

The fault of the mind degenerating

2
In this (world) unsubdued and crazed elephants
Are incapable of causing such harms
As the miseries of the deepest hell
Which can be caused by the unleashed elephant of my mind.

To work for human beings, elephants have to be trained well, an untrained elephant is more or less crazy and can do a great deal of damage. Our life would even be at risk.

When the elephant of the mind is not guarded, not stopped from going to perverse objects, the damage done will be far worse because under the influence of perverse objects the mind will engage in dreadful actions of body and speech. Under the influence of negative thoughts we will create much evil, but not only that; motivated by such thoughts we will do various bad actions of body and speech. Due to all that we will

go as far as the Hells of Unceasing Torment. We will go to the awful birth places in the hell realms, the realms of the hungry ghosts, and of animals. When alone, we must guard our minds. If instead we allow our mind to follow thoughts indiscriminately, we will accumulate a lot of heavy evil.

The benefits of guarding the mind

This has two points:-

3B2B2B2B1A1A3A Brief presentation
3B2B2B2B1A1A3B Extensive explanation

Brief presentation of the benefits of guarding the mind

3
But if the elephant of my mind is firmly bound
On all sides by the rope of mindfulness,
All fears will cease to exist
And all virtues will come into my hand.

If we tie a crazy elephant to a sturdy post it wil not be able to wreak havoc. Similarly, we must fix our mind to a virtuous object with the rope of mindfulness. If we are meditating on compassion, for example, this means bringing to mind good physical and verbal comportment and repeatedly familiarizing the mind with the virtuous referent, again and again recollecting it. If we do that, fears, problems, and suffering of this and future lives will not happen. Not only that but, just as we wish, all the virtues meditated on through the stages of the paths of the three scopes will progressively come our way.

Mindfulness (*dran pa:* mindfulness, memory, and sometimes consciousness as in, "to lose consciousness." It is also used as the verbs, to recollect, to remember, and sometimes, to think, keep in mind, or bring to mind), should keep the mind on a virtuous referent (object of meditation) without any degeneration. We need to repeatedly bring to mind whether our mind is remaining on that referent or not, and with mindfulness we should recollect the means for keeping the mind on its virtuous referent. If we practise in that way, the whole range of excellent qualities will arise.

Extensive explanation of the benefits of mindfulness

4 - 5
Tigers, lions, elephants, bears,
Snakes and all forms of enemies,
The guardians of the hell worlds,
Evil spirits and cannibals,

Will all be bound
By binding my mind alone,

And will all be subdued
By subduing my mind alone.

It is definitely appropriate to try to keep the mind on virtuous activities. There is so much harm that can be done to us by the animate - wild animals such as tigers, lions, elephants, bears, and poisonous snakes, by human beings, masters of knowledge mantras, Jema, [a type of evil spirit], and cannibals [*srin po*] - and by the inanimate, such as through disturbances in the elements. But if we place our mind well on a virtuous referent, none of those harms will come to us because whether the source of harm is animate or inanimate, when we stop the cause of harm, which is what we do when we keep our mind in good order, the resultant harm will not come to us.

When the mind is repeatedly thinking of the virtuous referent, vigilance repeatedly checks up to see whether or not the mind is staying on that virtuous referent.

When, in this manner, mindfulness and vigilance (alertness, introspection), put a stop to entering incorrect and wrong deeds, such as the ten negative actions and the five uninterrupted negative deeds, the results of those will be likewise stopped. As it is said, "a subdued mind means excellence." A subdued mind is a mind that remains in virtue, not going to the side of afflictions and faults. If we do that, the whole range of excellent qualities we need, temporary and ultimate, will come to us.

"A subdued mind induces happiness." Due to a subdued mind we will progressively have the happiness of humans and gods in future lives, plus the happiness of liberation and omniscient mind. Therefore we should put energy into making our mind good.

In the brief presentation it said that if the mind remains on a virtuous referent we will have no fears and easily gain all virtues. In the extensive explanation it roughly listed the animate and inanimate sources of harm and said that we would not have any such harm because we would have prevented the causes of each of them, and therefore the result would not be possible.

The reason for that

3B2B2B2A1A1B1 Faults depend on the mind
3B2B2B2A1A1B2 Qualities depend on the mind

Faults depend on the mind

3B2B2B2A1A1B1A Scriptures
3B2B2B2A1A1B1B Reasoning
3B2B2B2A1A1B1C Summary

Scriptures

6
The Perfect Teacher himself has shown
That in this way all fears
As well as all boundless miseries

Originate from the mind.

The immeasurable fears and suffering in both this and future lives are all created by our mind, specifically, by our evil mind. This is stated by the Sage, who knows all there is to be known, without error, in the sutra *Cloud of the Rare and Great*: "If the mind is brought under control, one is able to bring all dharmas under control."

All dharmas arise in dependence on karma, sometimes good, sometimes bad; all good dharmas, the pleasing side, arise depending on virtuous karma, and everything displeasing and bad arises depending on non-virtuous karma. Karma itself is accumulated by the mind. Before all actions the mind motivates, thinking, "I want to do this and that."

In brief, all we see that is displeasing, all we hear that is displeasing, all the displeasing events that occur around us, all those bad things arise due to our bad karma, and bad karma arises depending on a bad mind. Similarly, all the good things we hear and see, the whole gamut of excellent objects and events that occur, do so depending on our good karma, and that is accumulated by a good mind. Therefore, everything is said to arise from the mind.

Reasoning

7 - 8
Who intentionally created
All the weapons for those in hell?
Who created the burning iron ground?
From where did all the women (in hell) ensue?

The Mighty One has said that all such things
Are (the workings of) an evil mind,
Hence within the three world spheres
There is nothing to fear other than my mind.

In the hells there are many weapons to cut and make us suffer in various ways. There are fires and freezing cold. All the various sufferings in the hells arise from the bad karma of the sentient being who is experiencing them. That bad karma is created by an evil mind. Therefore, the creator of all these is the mind - the evil mind. If the creator is not our own evil mind, then what is it? We cannot accept Ishvara is the creator, as certain non-Buddhist Forders say. If we look at it logically it cannot be right. One might accept with faith that Ishvara is the creator of all that, but if one looks at it through the eyes of reason, one sees it cannot be so. These Forders say Ishvara created all these and is at the same time permanent, but as far as we are concerned that which is permanent cannot have results.

If it is a result, the cause has to benefit it, but the permanent can never help a result. Production of a result happens in the context of the cause undergoing a change. For example, when a vase is made from a mass of clay, which is its cause, that mass of clay undergoes a change in terms of colour and shape. Or, for example, when you plant

a seed and a result is produced, the seed goes through a process similar to that of completely rotting. The seed having thus transformed, a shoot emerges. Gradually in this way the result is produced. The point is that the result cannot be produced without the cause changing. This works for all examples.

When a cause produces a result it does so through itself changing. If the cause were static, it could not change. Since that which is permanent cannot change, it has no ability to help the result. Therefore Ishvara is not the creator of the abodes of the lower realms, such as the hot and cold hells, the various implements used for cutting us open and slicing us up to make us suffer. It is our own bad karma, and that bad karma arises from our own evil mind. If it is not our own bad karma and our own evil mind, what does create them? They cannot say it is Ishvara or the like, since they say he is permanent; if it is permanent it cannot perform the action of producing. And there is no other creator. What other creator could there be?

Similarly, there are the burning hot iron grounds in the hot hells, so hot that they glow red, and so on. Who created them, if it is not our own karma? And the "host of women?" Some versions of the root text have *me tshogs*, which is not correct; it should be *mo tshogs.* "Host of women" refers to the Shamali mountains in the hell realms where, when you look up from a distance you see what seems to be your mum and dad, different female acquaintances, and so on, who seem to be calling you up. So, up you go. This in itself involves great difficulties and effort. Then when you get up there all you see are terrifying creatures which scare you so much you go back down. Then again when you have arrived down there, when you look up you again see your friends and so on. That is how it appears to you, and they seem to be calling you up, and when you reach the top, again due to your karma they become fearful creatures. "Where does that host of women and so on come from?" If they do not all arise from the evil mind, whence do they arise?

These do not occur without cause. They have their causes. And you can posit no other cause; the cause is our own negative karma, our own evil mind. That is what Buddha taught in the sutra *Close Placement of Mindfulness on Phenomena*.

The sufferings of the hells are not mere hallucinations that are not really being experienced. It is not that they are non-existent. If they were mere hallucinated appearances, they could not be used as they appear. For example, when a mirage appears to be water, there is no water for us to use because it is an hallucinatory appearance. Or, for example, when we see the moon in a body of water, that is just a mistaken appearance, an hallucination. That moon cannot be used, it is not actually down there in the water. But here it is not like that. We really do experience suffering from the instruments of torture in the hell realms when we have been born there, and we really do experience feelings of suffering from the burning hot iron ground. Therefore they are not mere hallucinations or mistaken appearances.

If they are not hallucinations, what are they? They are our particular karmic appearances, appearances that arise due to specific karmas, and they are actually experienced.

For example, when a god, human, and preta, who have accumulated different strong karmas, look together at a bowl of water, what appears to the god is nectar, water

appears to the human, and pus and blood appear to the preta. These are their individual karmic appearances. They are not mistaken, hallucinated appearances, because they are there to be used as they appear.

When a friend who likes a given person looks at his face, that friend sees a face that is good and pleasing. When an enemy who dislikes him looks at his face, he sees something unpleasant. When someone who is neither friend nor enemy looks, he gets a neutral appearance. All three appearances are quite valid. His face is seen in its entity as pleasant to the karmic appearance of the friend. What he sees is pleasing. And when that friend associates with him, what is there for him to associate with is something pleasant. The appearance to the enemy is unpleasant, due to his karma, and what he associates with is displeasing. And for the other it is neutral. When we look at it that way, we see that all three forms are established by valid cognition. In each case, the person is the referent condition. For example, when the eye consciousness of the friend who likes that person meets the form of the person, where that form is the referent condition, to the eye consciousness of that friend there is a form-appearance which is an appearance of pleasant form, and that pleasant form is established for his appearance - the appearance to him.

The displeasing [object] acts as referent condition that meets with the visual consciousness, and at that point a new displeasing form, that form-appearance, newly arrives. (Here, we are not saying the form over there is a bad one, but that when the object is seen, when it acts as the referent condition, due to the person's karmic appearance a displeasing appearance to the person's visual consciousness is established. And that is a new appearance).

Similarly, hell is made from the karma of the person experiencing the suffering of hell. More precisely: it is made from the evil mind of that person. Because the person experiencing the suffering has collected the karma, when he is born there the place for him to experience, where the suffering is experienced, is also made. The place where the suffering is experienced and that are made, established, or accomplished, together.

I am wondering whether "this arises from the mind" makes sense to you. It says, "Who made the burning iron ground? The Sage taught that it is the evil mind." The hells, the places which give us so much suffering, are not places that are already there, made by someone else, then we die and go there. It is not right to think it is like that. The place where we experience suffering is established depending on our karma. That is how we should see it.

If we want all to go well in our practice of the trainings we must guard our minds. Guarding the mind, in turn, depends on mindfulness and vigilance. If we are unable to take care of the mind, our thoughts will be indiscriminate and, depending on that, we will say and do all sorts of negative things. In thus committing negative actions, we will be creating negative karma. Negative karma is not only the source of all the illness and harm from both the animate and inanimate, and of all hindrances and obstacle experienced in this life. Taking bad births in future lives, and the various sufferings we go through there, all happen due to having created negative karma. Since negative

karma comes from a negative mind, ultimately the creator of all that suffering and hardship is the mind.

The abodes of the lower realms, such as the eight hot hells, the eight cold hells, the abodes of the majority of animals and those of the majority of spirits, are all outside the world of human beings. Those places and those births are all the product of how we think. There is no other creator.

Similarly, if we take good care of our mind, using mindfulness and vigilance to prevent the mind from going onto the non-virtuous side and to put it onto the side of virtue, thereby engaging in noble actions of body and speech - thinking in virtuous ways and keeping the actions of body and mind pure - as a result, in this life we will have all favourable conditions and everything will go well. Also, even in our future lives, birth in a pure land, ascent in stages through the grounds and paths, attainment of Buddhahood and owning a pure land, that can all happen through the mind thinking in the right way.

Right here evidently is contained an extremely important piece of advice for our practice. Of course all this is useful, but this point is particularly so.

In the section, "the reason for that," we have been looking at how faults depend on the mind, where it explained that all fear and suffering arise from the mind, and that all the weapons in the hells, the burning iron ground there, and so on, all arise from the mind.

Summary

In the second half of verse eight, "the three worlds" refers to the worlds below, upon, and above (not mixed with) the earth. All the wrongs and fears in them are made by the mind. The world not mixed with the earth includes the seventeen types of Form Realm abode. Similarly, among the six types of Desire Realm god, the last four - Free of Combat, Joyful, Liking Emanations, and Controlling Others' Emanations - are included. The first two are mixed with the earth. Those seventeen and four are the world above the earth, the world that is not mixed with the earth, or, more simply, "the world above."

The worlds that are mixed with the earth are the first two of the Desire Realm gods - the Four Types of Great King and the Thirty Three - plus all the human worlds.

The worlds below the earth are those of the Nagas, the Infernal worlds, and the worlds of the Pretas. There are also animal worlds which are "under the ground."

Qualities depend on the mind

3B2B2B2A1A1B2A Generosity depends on the mind
3B2B2B2A1A1B2B Morality depends on the mind
3B2B2B2A1A1B2C Patience depends on the mind
3B2B2B2A1A1B2D Enthusiasm depends on the mind
3B2B2B2A1A1B2E Concentration depends on the mind
3B2B2B2A1A1B2F Wisdom depends on the mind

Generosity depends on the mind

3B2B2B2A1A1B2A1 Completing the perfection of generosity is not a question of ridding all migrators of poverty
3B2B2B2A1A1B2A2 It is culminated by meditating on the intention to give

Completing the perfection of generosity is not a question of ridding all migrators of poverty

9
If the perfection of generosity were the alleviation of
the world's poverty,
Then, since beings are still starving now,
In what manner did the previous Buddhas perfect it?

If it were necessary for all the suffering of the poor sentient beings to be non-existent to have completed the perfection of generosity, for our practice of generosity to have reached a level of excellence, what about the fact that there is right now a lot of suffering of poverty in the world? Does that means those who have already become Buddhas did not manage to develop a good perfection of generosity? And what about all the suffering of hunger and thirst of the sentient beings, of which there is so much at present in the world; does the presence of all that show that the past Buddhas did not manage to arrive at a good practice of the perfection of generosity?

One would have to say yes to these questions if to have a good practice of the perfection of generosity means eliminating all that. In fact this is not so.

It is culminated by meditating on the intention to give

10
The perfection of generosity is said to be
The thought to give all beings everything,
Together with the fruit of such a thought,
Hence it is simply a state of mind.

The practice of the perfection of generosity is mainly developed by again and again training in the intention wishing to give to all the sentient beings our bodies and resources, along with our root of virtue, again and again accustoming ourselves to that intention. This is not only talking about the intention to give; we should practise the action of giving also, as much as possible.

Thus, our practice of the perfection of generosity going well depends mostly on the intention to give. Therefore a good practice of that perfection arises mostly from the mind. It depends mostly on the mind become habituated in the intention to give.

Morality depends on the mind.

This has two points:-

3B2B2B2A1A1B2B1 "Completing the perfection of morality relies on the extinction of sentient beings who are to be killed" is not viable
3B2B2B2A1A1B2B2 It is completed through meditating on the intention to abandon

"Completing the perfection of morality relies on the extinction of sentient beings who are to be killed" is not viable

11
Nowhere has the killing
Of fish and other creatures been eradicated;
For the attainment of (merely) the thought to forsake
(such things)
Is explained as the perfection of moral discipline.

Fully completing the perfection of morality does not require the extinction of all sentient beings who are to be killed, because, taking animals for example, there is no-one who can kill all those living on mountains and in other empty places, insects, and all the fishes in the sea, whatever the land is they live in. Even if someone wanted to, they would be incapable.

It is completed through meditating on the intention to abandon

The perfection of morality is completed by accustoming ourselves to the intention to abandon, thinking, "I must not have ill-will will or act violently toward any sentient being whatsoever."

There are many ways to do harm - towards the body or to the resources and so on. Here it talks about the intention to abandon violence and ill-will to all, and that includes taking what is not given and so on. Therefore, progress in the perfection of morality depends mainly on a way of thinking. On top of that there is the need to actually abandon ill-will and violence.

Patience depends on the mind

3B2B2B2A1A1B2C1 The point being illustrated
3B2B2B2A1A1B2C2 The example which illustrates it
3B2B2B2A1A1B2C3 Connecting the point and the example

The point being illustrated

12
Unruly beings are as (unlimited) as space;
They cannot possibly all be overcome,
But if I overcome thoughts of anger alone
This will be equivalent to vanquishing all foes.

If we eliminate the mind of anger from our continuum through relying on the antidote, we will have eliminated all the external enemies who harm us. It is depending on that mind of anger that we do evil deeds, then due to that we find ourselves on the receiving end of all sorts of harmful actions, inner and outer, as results. So we can see what will happen through eliminating our mind of anger.

When something or someone harms us, when we are facing various inner and outer adverse conditions and hindrances, if we do not want that, what we should do is eliminate our angry mind through relying on its antidote. If we go on putting up with anger, harm toward us will multiply not only in this life but in life after life.

Patience comes through eliminating our angry mind through relying on its antidote. It does not require the liquidation of all the objects of our anger. There are sentient beings who are the objects of our anger, and there are also objects which are not sentient beings. The extent of sentient beings is equal to the extent of space. Therefore we are incapable of destroying all sentient beings. Therefore it is unreasonable to say that completing the perfection of patience requires that. It would be too difficult. It would not be possible.

Sometimes we get angry with things other than sentient beings, like if trip over a stone we get angry. Or if we're going along and the branch of a tree pokes us in the eye, we get angry. And we cannot destroy all those objects.

Therefore, it is not possible for us to destroy all the objects of our anger; not only that but it is not necessary, if we want to complete the perfection of patience. What do we have to do? We have to implement the means for eliminating our angry mind through relying on the antidote. Therefore, completing the perfection of patience depends on the mind.

The example

13
Where would I possibly find enough leather
With which to cover the surface of the earth?
But (wearing) leather just on the soles of my shoes
Is equivalent to covering the earth with it.

When we are walking along, there are so many things which are harmful to our feet, such as stones, sticks, thorns, and so on. If we want to protect our feet from all that by covering the whole ground with leather, we won't be able to lay our hands on sufficient leather. On the other hand, if we make ourselves a good pair of shoes, our feet won't be harmed, and that will be equivalent to covering the whole earth with leather.

Connecting the point and the example

14
Likewise, it is not possible for me
To restrain the external course of things;
But should I restrain this mind of mine

What would be the need to restrain all else?

We cannot destroy all the things other than ourselves which harm us. There are so many different entities which harm us, some have minds and some do not, and we cannot destroy them all. What do we have to get rid of? The mind which is agitated when it looks at them, without peace, harsh, and unsubdued. That is what we should eliminate.

The harm done to us now is in one way due to our having created the karma in past lives to be harmed, and in one way it is because the sentient beings, from their side, have gone under the control of their delusions, so that they harm us without control. We need to recognize that the harm comes from those two directions.

On top of that, we need to consider the faults of getting angry. When we get angry, even though normally we might have a very pleasant complexion, anger renders that ugly. Normally a person might be well thought of by all, considered peaceful and easy going, but if he gets angry and does bad things, everyone will be afraid of him and think badly of him.

Furthermore, the virtue in our continuum that we have made in the past and that we have not dedicated to complete enlightenment will be destroyed. Those are the faults of anger in brief. We should think of them.

If we practice patience, the opposite from the faults of anger will happen. Our root of virtue will not be destroyed, we will not be able to become ugly, our form will remain as it is, all people will have a high regard for us, as a good and peaceful person. After death, as a result of patience, we will be born as human beings and gods. We will have a good complexion, a good circle and resources, and all sorts of marvels. Thinking of all those, stop anger.

If we protect our feet well enough, we will be guarding against all injury from everywhere on the ground. Similarly, if we do well in stopping the anger in our continuum referring [to this and that entity], we will be guarding ourselves against all harm.

If we get into the habit of thinking along these lines, when the situation actually occurs, it will help us to avoid getting angry. If we never usually think about this, then even though we might know what we are meant to think, we will find it difficult to meet the occasion.

Enthusiasm depends on the mind

15
Although the development of merely a clear state of concentration
Can result (in taking birth) in Brahma's Realm,
Physical and verbal actions cannot so result
When (accompanied) by weak (mental) conduct.

Consummation in familiarity with the practice of enthusiasm depends on the mind. There are various types of god: gods who are nourished like us through the use of the five sense objects - forms, sounds, smells, tastes, and tangibles - and gods who have

abandoned the use of such objects. The former are called Desire gods. The latter come in two groups, Form gods and Formless gods. There are seventeen types of the former, - Brahma Type, Before Brahma, Great Brahma, Small Light, Clear Light, Limitless Light, Small Virtue, Limitless Virtue, Great Virtue, Cloudless, Born from Merit, Great Result, [No Greater, Without Pain, Excellent Appearance, Great Perception, and Not Below]. Of these, five are Arya abodes and twelve are abodes of ordinary beings. Taking birth as one of those Form or Formless gods results from having meditated on the clear mind of absorption of concentration. You only take birth as a Form Realm god, such as Brahma, through having meditated on a particular type of clear mind which is an absorption; you cannot do it through only physical and verbal actions without making use of such a mind.

You have to take birth as a Form and Formless god through depending on absorptions of concentration and so on which are clear awareness endowed with power. Thus it is mainly depending on those that these come about, not only through verbal and physical conduct.

Our conduct of body and speech alone, without a powerful mind, cannot bring birth in such special godly abodes.

Concentration depends on the mind

16
The Knower of Reality has said
That even if recitation and physical hardships
Are practised for long periods of time,
They will be meaningless if the mind is distracted elsewhere.

The stable mind of concentration, *bsam gtan*, takes as its object of observation, or referent object, an object which is perfect, one which is included among those to be adopted. When we want to complete the perfection of concentration, it depends on the mind. The mind has to be free of the excitement which makes it scatter outwards to all sorts of purposeless objects, and sinking, which makes it dull, incapable of thinking effectively, and befuddled. It must be clear and aware, and serviceable for the object. Completing the practice of calm abiding also requires a holding of the mind. In order for us to perfectly achieve the results we wish for, we need a mind that is not distracted but which stays well on the referent object.

The result we want ultimately is the state of Buddha, and that mainly depends on making use of our mind. When our mind can stay on its object of reference with concentration and is serviceable, such a result is possible. If our mind is lacking in such qualities, and unable to reflect well, just physical and verbal practices alone, like prostrations, or such austerities as the Nyungne fasting practice, and so on, no matter how much we work at them, we will not be able to get a really good result.

When our mind is not good for contemplation, even if we engage in verbal and physical practices with great force, results will not come forcefully. Even if we spend long periods of time at them, we will not get forceful results. But if our mind is good at

contemplation, even in a moment will lead to forceful results and purify evil. This is attested to by Buddha himself.

For example, when we are purifying evil, if we have the four powers there complete and well developed, our purification will be strong even if we only spend a brief time at it. But if the four powers are not quite complete or not very well thought of, we might try to purify with verbal and physical practices for a long time, but our purification will not have much potency. It wouldn't be worthless, but it would not be as powerful.

Wisdom depends on the mind

17
Even those who wish to find happiness and overcome misery
Will wander with no aim or meaning
If they do not comprehend the secret of the mind -
The paramount significance of Dharma.

Wisdom also depends on the mind. The best of dharmas is the lack of natural existence. It is the ultimate dharma. That ultimate dharma is to be kept secret, left untaught to those who are not the receptacles. How is someone judged not to be a receptacle? When you explain the meaning of emptiness to a person you have to point out that all phenomena are empty of natural existence, if they are going to think this implies the non-existence of everything, they are not receptacles.

When they hear, "not existing by nature," they think "nothing exists at all," which is a false conception. That is why they should not be shown emptiness.

Or, when they hear, "all phenomena occur through depending on something, they are all established relatively, they are all conventionally existent," if they are going to interpret that as meaning, "everything exists from its own side," they are not receptacles.

If we do not know this best of all dharmas, which is not to be revealed to those who are not receptacles, the attainment of peerless happiness - the happiness of enlightenment - will never be possible. Even the happiness of liberation from samsara will be beyond us. Thus, although we want to destroy the suffering of samsara and to experience the happiness of Nirvana, if our mind lacks the understanding of this, the best of dharmas, and is unable to reflect upon it, the only future we will have is wandering round and round in samsara.

Putting energy into guarding the mind.

1 Brief presentation

18
This being so,
I shall hold and guard my mind well.
Without the discipline of guarding the mind,
What use are many other disciplines?

Abandoning the faults in our minds and developing our qualities depends on the mind. Therefore, we should guard our minds well, avoiding any degeneration, through keeping holding of it well with mindfulness and vigilance.

Without the conduct of guarding the mind, other conduct is meaningless - putting energy into other practices without guarding the mind is not all that meaningful.

What this is saying is that if we allow our mind a free rein, it will go all over the place indiscriminately. This is because the mind cannot be obstructed, so it can and will construct plans for the future, reminisce about the past, and so on, and in that case physically sitting cross-legged in a retreat hut somewhere reciting mantras will not be all that useful. In fact, it would be more worthwhile even to stretch out on our bed if our mind is fixed on something virtuous, thinking such thoughts as, "may all sentient beings be free of suffering," meditating on emptiness, and so on.

Extensive explanation: The way to guard the mind

19
Just as I would be attentive and careful of a wound
When amidst a bustling, uncontrolled crowd,
So I should always guard the wound of my mind
When dwelling among harmful people.

How should we guard our minds? When we have to stay with unruly people whose comportment of body and speech is not good, who are not conscientious with their three doors, who are not calm or subdued, how should we guard our minds? If we do not guard and watch out over our body speech and mind in such company, many conditions promoting the growth of delusions will come up. Such people send their minds everywhere at random without being conscientious, and speak indiscriminately, and our own mind gets carried along with that through being with them, and we ourselves start to speak indiscriminately, and doing badly in various ways. When we are hanging about speaking indiscriminately, it seems there is some benefit, it seems we are relaxing, but in fact it is exactly the same as eating poisonous food. When we are hungry, there seems at first to be some benefit, because we feel full up, but in fact our life is in danger. Therefore, when we look superficially we have the impression of having relaxed our mind, but indirectly our practice is harmed and you will have to go to the lower realms. Thus this person is an invisible enemy to us.

When we find ourselves around such people, we must be careful, we must guard our minds with the awareness that it is in danger of being wounded, harmed. Were our body badly wounded, if we had to go into a crowded place we would be extremely cautious, fearing harm to that wound. We would protect it with great care. Similarly, when we find ourselves near such a person we should protect our mind meticulously.

When we are near a poisonous tree, there is no benefit to be had for our body, because it is a poisonous tree. When we are near a medicinal tree, it is possible that its fragrance and so forth will physically help us.

Not guarding our mind will be the condition for our life of high status and liberation being curtailed. We will be unable to gain a good birth as a human being or god in our future life; we will be even less able to gain liberation and omniscient mind. We will be caste into the lower realms, therefore, be careful.

When we have the sincere intention to be careful, when we accompany that type of person we are keeping company with a false, [misleading, literally, evil] friend. False friends aren't obvious from horns on their heads or some special uniform. They are the friends whose company seems to be helping us, who try to make out they care for us, but who in fact cause harm our conduct.

Compared with how Bodhisattvas fear false friends, their fear at meeting with a crazy elephant is insignificant. The latter can at the most kill us in this life. It could not force us to become a preta or animal in our next life even if it wanted to. But false friends can [even harm future lives] by sending us to the lower realms.

The reason it is necessary to guard the mind

20
And if I am careful of a wound
Through fear of it being slightly hurt,
Then why do I not guard the wound of my mind
Through fear of being crushed by the mountains of hell?

When a person with a wound goes into a crowded place, if he does not take care of the wound, damage can be done such as having the scab knocked off and so on. If the wound is damaged, the body will suffer. If it is necessary for people to go to such lengths to protect their bodies out of fear of such a small amount of suffering, we should certainly protect our minds, since the degeneration of mind which inevitably happens when we are unable to protect our minds leads to the unspeakable suffering of the hell realms, such as the suffering of the hot and cold hells, and so on. To avoid those evils and faults we should protect our minds.

Why not protect our minds? We take so much care of our body when it has some small thing wrong with it, so why do we not guard our minds? We definitely should. A mind-wound is a great catastrophe, therefore we should guard our minds.

The benefits of guarding the mind

21
Should I behave in such a way as this,
Then whether among harmful people
Or even in the midst of women,
The steady effort to control myself will not decline.

There are certain people with whom we naturally become angry for no particular reason. Just seeing them makes us angry, there is something about their way of doing things which makes us feel angry. But if we always dwell in the conduct of stopping the

delusions, continually preventing them from arising, then even if we had to live in the midst of a great number of such people, our mind would not degenerate, even they would not be able to make us angry.

Similarly, even if a man had to live amongst a whole lot of young girls towards whom, usually, lust would spontaneously arise, he would be able to prevent lust from arising.

Because of having mentally taken it upon ourselves to prevent these from arising, our mind will not produce anger or attachment. Even if we meet with many conditions for generating jealousy, we won't be jealous, because we have taken it on ourselves to prevent it. For example, if we have a suit of armour offering total protection from arrows, spears, daggers, and so on, we will be able to protect our body if we wear it.

Thus, the benefits of guarding the mind are: the delusions and proximate faults in our continuum will not be produced. Without those delusions and faults, their results will not occur. Also, we will be able to keep our vows well, we will be able to remain firm in them without degeneration.

Accepting mindfulness for guarding the mind

22
It is better to be without wealth,
Honour, body and livelihood;
And it is better to let other virtues deteriorate,
Rather than ever to let (the virtues of) the mind decline.

When we are living in the practice of virtue, even if others are not giving us food, clothing, or generally honouring and offering to us, fine. Similarly, it is fine even if no-one is venerating us by prostrating to us, talking to us in honourific terms, and so on. Not only that: even if we have no means for nourishing our body, it does not matter that much. Why would we not be bothered? Because the worse that could happen is we would die.

Even if other virtues decline a little, it does not matter so much. But never allow the mind to degenerate. Never allow the mind to be wounded. Never let the mind under the control of the afflictions. If we do, it will be just terrible for many lives.

"It is better for *other* virtues to degenerate," refers to such virtues that Buddha instructed as immediately prostrating on rising in the morning and just before going to bed, offering our food, and so on. In general, not getting around to that type of practice is not good, but it is not that much of a fault. It is not extremely bad. Just not doing those cannot make us go to the lower realms. But if our mind is wounded, that will cause us to go to the lower realms and many other bad things as a result.

It is taught in the sutra *Possessing Perfect Morality* that death and separation from life are easy. Why is it said to be so easy? Everyone has to die some time or other. It is really not that bad. All of us, once we have been born we are for sure going to end up dying. And it is not so terribly difficult. But if the morality we have taken on degenerates and is destroyed, it is not easy at all.

When we die, all that has happened is that one life has come to an end. But when our morality suffers a degeneration, for hundreds of hundreds of thousands of lifetimes we will have to bare a vast amount of suffering.

Guarding mindfulness and vigilance, the method for guarding the mind

Brief presentation

23
O you who wish to guard your minds,
I beseech you with folded hands;
Always exert yourselves to guard
Mindfulness and alertness.

If either mindfulness or vigilance are missing, we will not be able to guard our minds. We must be continually mindful. For example, regarding the ordinations and oaths that we might have taken on, even if we cannot remember the finer points we should at least be mindful of the main ones, the more important ones, again and again bringing them to mind, thinking, "I have such and such [precepts, commitments, or the like] that I have to keep, and which I should not transgress." Of course it would be best if we could remember all of them, but at least we should remember the greater ones, constantly aware, remembering, that we have to keep to those.

Over and over we should check up with vigilance [at least] to see if the greater evils have occurred or not. If some confusion occurred today, we should look back and ask ourselves if we committed one of those great evils or not, whether it was a complete fault or not, and so forth. For example, if we were at war, we would always have a look-out on the alert for whether outer enemies were coming or not; vigilance is a bit like that look-out. It is what checks up whether we have committed evil by transgressing our vows or not.

Without mindfulness and vigilance, we will not be able to guard our mind. Those who want to guard their minds need mindfulness which does not forget the referent and aspect of [its object of] virtue, and vigilance, which checks how our body speech and mind are, whether they are entering in evil or not, whether they are doing bad deeds or not, and so forth. These two factors we need to develop well.

When, through vigilance having performed its work of checking, we become aware of having committed evil, even if it is relatively light, we should immediately confess.

Therefore, Shantideva says, "with my hands folded in supplication I request those who want to guard their minds to guard well their mindfulness and vigilance, the means for guarding the mind, not allowing them to degenerate even if it is a matter of life and death."

Extensive explanation

3B2B2B2B1A2B1 The disadvantages of not having vigilance
3B2B2B2B1A2B2 Guarding mindfulness as the means for guarding vigilance

The disadvantages of not having vigilance

3B2B2B2B1A2B1A If we become separated from mindfulness and vigilance, all our actions will be feeble
3B2B2B2B1A2B1B Our wisdom will not become pure
3B2B2B2B1A2B1C Our morality will not become pure
3B2B2B2B1A2B1D The virtue we created in the past will be destroyed
3B2B2B2B1A2B1E Accomplishing virtues not done before will be obstructed

If we become separated from mindfulness and vigilance, all our actions will be feeble

24
People who are disturbed by sickness
Have no strength to do anything (useful),
Likewise, those whose minds are disturbed by confusion
Have no strength to do anything (wholesome).

Whatever work a sick person does, such as field work, he will not be able to do it forcefully. Similarly, a person with no vigilance might try to engage in the points to be adopted and discarded, but he will not be able to do it forcefully because his ignorance will agitate his mind. In the example, it is the person's illness that afflicts his body; here it is ignorance that is agitating or afflicting the mind, so whatever virtue he tries to do will lack in force.

When we are without vigilance, there is nothing there looking out for whether we have done wrong or not, so we will not know whether we have done wrong or not. When we are performing virtue, we will not know if it is unmarred by faults, correctly done, or not, because we will not have the factor which does the checking.

Our wisdom will not become pure

25
Whatever has been learnt, contemplated, and meditated upon
By those whose minds lack alertness,
Just like water in a leaking vase,
Will not be retained in their memory.

Without vigilance, we will not achieve a high degree of wisdom or our wisdom will not be able to remain. Although a person without vigilance might go about studying, reflecting, and meditating, the wisdom he previously possessed will degenerate. If you pour water into a punctured vase the water will leak away; because of not having vigilance, our mindfulness will not be able to remain, either. This is because there will not be the factor of mind responsible for checking up whether the mind is staying on the referent object or not, and implementing the means for putting the mind back on that referent.

As Lama Tsong Khapa says in *Foundation of All Qualities*, "Through great mindfulness, vigilance, and conscientiousness, may I practise the foundation of the doctrine, the Pratimoksha, as the essence of attainment," - we need to guard our vows and pledges by keeping our three doors correctly with conscientiousness by way of mindfulness and vigilance.

Even if we are thinking about calm-abiding, we need to have vigilance looking out to see if sinking or excitement are happening, and whether the mind is staying on its referent or not. It has such a lot of work to do in that context. Without it, we will not know even if we have sinking or excitement, or whether the mind is remaining on the referent or not, and that is a great fault.

Our morality will not become pure

26
Even those who have much learning,
Faith and willing perseverance,
Will become defiled by a (moral) fall
Due to the mistake of lacking alertness.

Although we might have studied extensively, and we might have a great wish to practise Dharma, and faith, and we might have great enthusiasm for practising virtue, still, if we have no vigilance then when we practise the essential points of what is to be adopted and discarded - when we practise virtue - we will have many faults. Because of not having vigilance, we will not know if we have committed a fault or not, because the mind checking up whether such has occurred or not will be absent. Our clear awareness will be clouded by faults and evils. "Therefore, please put energy into guarding vigilance."

The virtue we have created in the past will be destroyed

27
The thieves of unalertness,
In following upon the decline of mindfulness,
Will steal even the merits I have firmly gathered
(So that) I shall then proceed to lower realms.

Without vigilance, there is nothing looking to see whether the mind is staying on its virtuous referent or not, so we will not know when our mindfulness, the factor which does not forget that referent, has degenerated or not, therefore there can be no mindfulness. Therefore all the delusions will enter. This is like a person who does not take care of his house properly - thieves will sneak in and steal all his wealth.

Without vigilance, therefore, our mindfulness degenerates, and following that the delusions of anger, attachment, hatred, and so on, come along, and our virtue is destroyed, because when anger is developed in our continuum it destroys the merit we previously accumulated, and then we will have no merit. The results of anger, however, will remain, therefore we will go to the lower realms.

Accomplishing virtues not done before will be obstructed

28
This host of thieves who are my own disturbing conceptions
Will search for a good opportunity.
Having found it, they will steal my virtue
And destroy (the attainment of) life in a happy realm.

If we do not guard our minds with vigilance, the delusions will seek and find an opportunity to destroy our virtue. As we said before, our mindfulness will degenerate, after will come the delusions, and they will destroy our virtue. The cause, virtue, having been destroyed, its results, the attainment of birth in the upper realms, liberation, and omniscient mind, will not be possible. They will have been destroyed, too, that means.

Thus, a lack of vigilance acts as an obstruction to the virtuous results of liberation and omniscient mind. When we do not have the causes for upper birth, liberation, or omniscient mind, we can be sure we are going to go to the lower realm.

Therefore, having thought well about the faults of not having vigilance, we should put energy into developing it. "Please try to develop the mind which checks up whether our body, speech, and mind are in virtue or non-virtue." We should try to develop that mind.

We might be in a retreat hut somewhere, convinced we are creating so much virtue, forbidding anyone from entering, telling people, "I am doing retreat," but if we do not have the mind which checks whether our body, speech, and mind are performing well in virtue or not, though we might intend to do well it will be difficult for us to do so. It is difficult to be vigilant at all times, but we must try as much as we can, viewing it as extremely important.

Guarding mindfulness as the means for guarding vigilance

3B2B2B2A1A2B2A Brief indication
3B2B2B2A1A2B2B Extensive explanation

Brief indication

29
Therefore I shall never let mindfulness depart
From the doorway of my mind.
If it goes, I should recall the misery of the lower realms
And firmly re-establish it there.

Five faults of not having vigilance have already been explained. Therefore, *de bas*, having understood those, in order to guard vigilance, make the mind stay in the mindfulness which does not forget the virtuous referent, never letting the mind go away from that referent, making the mind stop on it. If ever our mindfulness degenerates it will be disastrous, because immediately after a degeneration of mindfulness come the delusions,

and that foreshadows disaster in the form of great suffering. Therefore be mindful, seeing how harmful it is not to be, placing our mind back in mindfulness as soon as it has degenerated, knowing that the result of the harm done by the delusions is birth in the lower realms. Understanding that if we do not, we will go to the lower realms as a result, immediately our mindfulness has degenerated and thus not stayed on the referent but gone away from it, with vigilance we should bring it back.

Extensive explanation

3B2B2B2A1A2B2B1 Relying on a virtuous spiritual friend, the outer condition
3B2B2B2A1A2B2B2 The inner condition, correct attention
3B2B2B2A1A2B2B3 How to develop vigilance by mindfulness

Relying on a virtuous spiritual friend, the outer condition

30
Through staying in the company of spiritual masters,
Through the instructions of abbots and through fear,
Mindfulness will easily be generated
In fortunate people who practise with respect.

How to guard mindfulness? Depending on staying in the company of our abbot, our master, and our Dharma friends. Through them, we will have good examples to look to in order to know how to guard mindfulness and vigilance, and they will be able to give us good advice about how to guard them.

Similarly, their company will promote the thought, "If I do not keep my precepts well through mindfulness, and if I do not keep good conduct of my three doors, with conscientiousness, it will be shameful, for I have promised in front of my guru and all the Buddhas and their spiritual children of the ten directions to keep these precepts, having first of all made the decision that I would do that."

Thinking others will disparage us. Thinking that if it were only ourselves it would be one thing, but there is a risk of them saying that monks are not good, in which case they are criticizing monks in general. Or they might think the Nalanda monks are not good, in which case they will be denigrating Nalanda monastery. Thus recognizing that although we ourselves are just one person, others will be harmed, as in fact they really would if we were to misbehave, we will be respectful of our precepts, watch out well over our body speech and mind, and ensure that our conduct of body and speech are as they should.

Similarly, in whatever study, contemplation, or meditation we might engage, we will be able with ease to generate the mindfulness which does not to forget their referent and aspect.

This is how we can easily generate mindfulness depending on the outer conditions of a virtuous friend, guru, abbot, and Dharma friends; looking on them as examples and listening to their advice.

The inner condition, correct attention

31 - 32
"I am ever-dwelling in the presence
Of all the Buddhas and Bodhisattvas
Who are always endowed
With unobstructed vision."

By thinking in this way
I shall mindfully develop a sense of shame, respect, and fear.
Also through doing this,
Recollection of the Buddha will repeatedly occur.

The Buddhas and Bodhisattvas know all phenomena of the three times, even those far away or in the future, clearly, like something held in the hand. We are in front of these beings who know everything, so whatever the conduct of our three doors might be, they see it clearly, even if we do not tell anyone and try to keep it quiet and hidden. As they are free of obscurations, there is not a moment when they do not see everything. Therefore, if we do something wrong, they will know and we will be disgraced. We keep our faults secret, thinking that if others know it will be embarrassing; keeping or not keeping our wrongs secret from ordinary people is beside the point, for all the Buddhas and Bodhisattvas of the ten directions know everything with perfect clarity. We should think, "If I do this, they will all know," and using this as a reason, we should feel embarrassed.

Buddha revealed teachings which are unmistaken, and if we transgress them, there will be bad ripening results. Fearing these latter, use mindfulness to prevent degeneration of the conduct of our three doors.

How to develop vigilance through mindfulness

When practising mindfulness and vigilance in the context of calm-abiding, while remaining on the referent basis of calm-abiding, part of the mind assesses how the mind is holding the referent; that part of the mind is called vigilance, and the mental factor staying continuously on that referent is called mindfulness.

Mindfulness is not applied to a mind newly understanding some object or condition, but to that which is holding one which has previously been understood, without forgetting it. The *Abhidharmasamuchaya* says that mindfulness has to have three attributes:

1 Its referent should be a familiar object.
2 It holds it without forgetting it.
3 It performs the function of eliminating mental distraction, scattering, and excitement.

According to the way we have presented the two mental factors here, where vigilance is posited as that which investigates how the mind is holding the object, assessing the force

of the mind's grip on that object, while the mind in general is remaining on the object, the remaining of the mind is called mindfulness and, in this case, vigilance is the result of mindfulness, and thus arises subsequent to mindfulness.

In the case of a seed and sprout, the sprout arises very definitely after the seed has ceased. But these two are not to be considered cause and effect like that. Here, when we consider how vigilance follows mindfulness, it is like the rays of light from the sun and the sun. When we think in that way we get an insight into how vigilance comes after mindfulness; while mindfulness is abiding on the familiar referent, from that there is a mind that checks up, (vigilance).

Then again, on occasions, vigilance is described as looking out for whether the mind is remaining on the virtuous referent, and when the mind becomes distracted to an external object, vigilance will come along, note that this has happened, and get the mind back to being and staying on the familiar referent, in which case mindfulness has been restored.

Therefore there are two cases: sometimes when you look at it you see mindfulness coming through depending on vigilance, which is when vigilance has checked to see whether the mind is staying on the virtuous referent or not, and if the mind has become distracted, vigilance will take hold of it and put it back on the virtuous referent [and thus restore or give rise to] mindfulness. There are times when vigilance comes about through depending on mindfulness, and sometimes when mindfulness is built up by vigilance. There are the two possibilities of how to consider the way mindfulness and vigilance work together. Here it is talking of vigilance coming through mindfulness, and therefore the explanation assumes vigilance to be the result of mindfulness, but there are the two possibilities.

How to develop mindfulness

In the section explained above it made the point that all the Buddhas and Bodhisattvas know all objects of knowledge without exception with the eye of their wisdom. At absolutely all times and in every way they know all things, even the most subtle change in our thoughts and ideas. Since we are therefore at all times in the line of their direct perception, relative to ourselves we should generate self-respect, thinking, "If I do something wrong, I shall have disgraced myself in front of them," and relative to others we should generate consideration, thinking, "They will not be happy with me if I do that, they will be displeased with me, and they will feel upset to see me behave in such a way." Thinking in this way, put a stop to and refrain from doing wrong.

When we think like that, mindfulness will come. How does mindfulness come? The second half of verse thirty-two shows that the mindfulness which recollects the qualities of the Buddha, Dharma, and Sangha, comes. "There is never a moment when they do not see me, they see all objects of knowledge just as they are, there is no time when they do not, at all times and in all aspects they see them all." Seeing all that is seeing their quality. Therefore, we will be remembering the qualities of the Buddha, Dharma, and Sangha. When we are thinking as explained in the second section above,

we will again and again have the mindfulness recollecting the Buddha, Dharma, and Sangha.

Thinking of the qualities of the Buddha involves thinking of his qualities of abandonment and realization. "Buddha himself directly knows all objects of knowledge" indicates the quality of wisdom, of realization. Similarly it is an inconceivable quality of the Dharma, or, more precisely, of practising the Dharma, that it is the best of medicines for all our illnesses of the delusions, suffering, and problems.

Just as Buddha knew the Dharma, so he taught it to us sentient beings. That Dharma eliminates all our problems and suffering, therefore it is extremely important. Since it is so important, the Sangha who practise it are also very important. Even more so the teacher of the Dharma is important.

If we get in the habit of repeatedly recollecting the qualities of the Three Jewels we shall definitely be able to recollect them when problems and suffering arise. Especially, when we meet with the greatest of our problems, which arise while we are dying, we shall definitely be able to recollect the qualities of the Three Jewels, have faith, and make prayers. In that case we will most definitely be protected from the lower realms.

How to develop vigilance from that

33
When mindfulness is set with the purpose
Of guarding the doorway of the mind,
Then alertness will come about
And even that which had gone will return.

If, through mindfulness, we stop the delusions and prevent them arising, or if we abide in the recollection of the precepts, not allowing the delusions to be generated in our continuum, then vigilance which analyzes, "This action is suitable and appropriate to do, this is not," will arise in dependence upon mindfulness.

The first three lines show how vigilance will come through depending on mindfulness. The last line (*song ba dag...*) is saying that even if our mindfulness degenerates and our mind has wandered off, vigilance will check and know and again our mind will go back to mindfulness on the virtuous referent; thus, this is where it shows how mindfulness comes through depending on vigilance.

Whether our practice goes well or not is a question of whether we are practising mindfulness and vigilance or not; when the two are functioning well, we will possess learning, contemplation, and meditation. When we do not avail ourselves of these two qualities, if they are not working well, those will not come about.

If, for instance, we have the tantric vows, we should as a matter of course remember what [vows, precepts, and so on] are to be kept, which are the root ones - the most important, that there are such and such major downfalls, and so on, and, knowing how they occur, we should check if we have committed one of these faults or not. If in this way we see that indeed we have, we should implement the rites of restoration and

confession. If we have not committed faults, we should be joyful. That is how to keep our precepts.

It is similar in the case of the Bodhisattva and Pratimoksha moralities, such as those of the Bhikshu and Shramanera. Each vow has its own specific precepts, and first of all we should keep in mind what precepts we have. Then, vigilance should check from time to time if we are doing something or other opposed to any of these vows or precepts. If we find that we have transgressed, we should confess in the appropriate fashion. It is the same for those with the One Day lay vows or Upasaka. But even if we have none of those ordinations, we should think in terms of the ten non-virtues and in the same way try to keep to the morality of avoiding them.

If our mindfulness degenerates so that we become without mindfulness, we will not remember all the different precepts we have, and all the different items we have given our word on, so our mind will become totally slack and completely wander away. In that case, we might be crowned by delusions and proximate faults, but we will not know. This is because we are not thinking, and we are not abiding in mindfulness and vigilance, so we won't know what is going on. As we said the other day, when our mindfulness has degenerated and gone, all the delusions will come up, and the devastation they cause will be extensive.

Mindfulness and vigilance are our principal practices. In general, if we do not get around to meditating it does not mean we are definitely going to the lower realms. We need not think, "I did not get to meditate, not on love, nor on compassion, so I'm sure to go to the lower realms," because just that would not lead to those bad ripening results. But if you cannot keep your vows, of course you will go to the lower realms. There is no discussion about it, as you well know already.

We do not go to the lower realms and other bad births just because of not having been able to meditate, but we definitely have to go there if we do not manage to keep our vows and pledges and commit the evil of transgressing those and do not purify them.

Sometimes it looks like vigilance comes after mindfulness, and sometimes it looks like mindfulness comes depending on vigilance. Be aware that both are possible, or we risk becoming confused.

The way to train in the conduct of guarding the mind through mindfulness and vigilance

3B2B2B2A1A3A How to train in the morality of restraint
3B2B2B2A1A3B How to train in the morality of gathering Dharma virtue
3B2B2B2A1A3C How to train in the morality of benefiting the sentient beings

How to train in the morality of restraint

3B2B2B2A1A3A1 Putting energy into purity of conduct of the three doors
3B2B2B2A1A3A2 Guarding against degeneration

Putting energy into purity of conduct of the three doors

3B2B2B2A1A3A1A Checking the conduct of body and speech
3B2B2B2A1A3A1B Checking the conduct of the mind
3B2B2B2A1A3A1C Explaining the occasions of actions permitted and forbidden

Checking the conduct of body and speech

3B2B2B2A1A3A1A1 Checking the motivation preceding physical actions
3B2B2B2A1A3A1A2 Advice in connection with looking and so on
3B2B2B2A1A3A1A3 Application to other conduct
3B2B2B2A1A3A1A4 Checking stationary conduct

Checking the motivation preceding physical actions

34
When, just as I am about (to act),
I see that my mind is tainted (with defilement),
At such a time I should remain
Unmoveable, like a piece of wood.

When have to go somewhere or the other, if we think in this way and go, there is no fault, but if we think that way and go, it is faulty. First of all we should think about our motivation. If we first of all check our motivation with vigilance, the antidote, and come to know that it is faulty, guard the mind by bringing it back from that fault.

For example, if we have to go somewhere to help people in some way, by teaching them, advising them, helping them in their work, or whatever it might be, first of all we should look at our mind and check our motivation: if we find that we have an ordinary motivation, thinking for example, "By going there people will say what a good person I am, I will become famous and gain prestige," or "They will give me a lot of money," or "I will get some nice food and drinks," then we should switch it for the vast one of bodhicitta, or at least the wish and prayer to be of use.

Advice in connection with looking and so on

3B2B2B2A1A3A1A2A General presentation of the conduct of looking
3B2B2B2A1A3A1A2B How to act when tired
3B2B2B2A1A3A1A2C How to communicate verbally with others when they come before us
3B2B2B2A1A3A1A2D How to act when resting

General presentation of the conduct of looking

35
Never should I look around
Distractedly for no purpose;
With a resolute mind
I should always keep my eyes cast downwards.

Our mind completely distracted, looking far away and in all directions with no particular purpose is something we should never do. If we do, the fact of our mind dwelling on virtuous referents will deteriorate. Seeing all sorts of objects will trigger off attachment and so on in our minds. Looking far away for no real reason we will see things that will have an effect on our mind, it will shake our mind, and so our mind will not be able to stay on virtuous referents. The various objects we see will elicit delusions.

How should we look? We should go along with our eyes lowered to the ground around two yards ahead of us. This will naturally promote peace of mind. When the surroundings are dangerous, however, there is a purpose, we should certainly look around us. Above we did mention *without purpose*.

This also means you should not walk along gaping at the people around you. I imagine this is what you are told when you are small, in the West, whether it is your parents or teachers, because I notice you tend not to stare. For example, when I go past a group of school children, although I must appear quite unusual, they do not stare outright at all, they usually try to look discretely out of the corners of their eyes. In the East it is not at all like that. Indian and Tibetan children would gawk unrestrainedly. We see on the videos Western people make when they visit Tibet how Tibetan children react, some of them simply staring, many of them jumping around and poking fun, some running round behind the people crying out, others asking to be given something. They are really lacking in something.

Buddha was always in the habit of walking along peacefully, eyes caste down, holding his begging bowl in a particular way, mindfully, awareness fixed on a virtuous object. Then afterwards would come the Arhats and Bodhisattvas in a similar fashion. This is a general way of comportment while walking along. From time to time, when we have gone along for a while and are feeling tired, to dispel our fatigue we can look at a distance for a moment. This is permitted.

How to act when tired

36
But in order to relax the gaze,
For a short while I should look around,
And if someone appears in my field of vision
I should look at him and say "Welcome."

While keeping to that type of behaviour, eyes down and so on, should we feel tired from time to time, to dispel the tiredness we should look around a little, and when our mind is feeling a little more open and we no longer feel weary, again we should put our mind back to its virtuous referent.

How to speak when meeting others

When someone comes before us, we should try to smile and say hello, ask them where they are coming from - assuming they look like they feel like talking. Ask whether they

have found the journey tiring or not, and so on. If the person does not want to talk, just say hello and leave it at that.

37
To check if there is any danger on the path
I should look again and again in the four directions.
To rest, I should turn my head around
And then look behind me.

If we are in a dangerous place with risk of being harmed, we should go along continually looking right, left, behind, and in front. We cannot in such circumstances act as described above, because that was for situations free of danger, and where looking around would promote attachment and so on.

How to act when having rested

When we are traveling a long distance, take a rest and then carry on, how should we behave? We should look around well to see if we have left anything behind. *Rgyab kyi phogs so blta bar bya* means: we should look behind us to see if we have left anything or not. Also, in general when we are going along we cannot totally neglect to look behind us at all, because there could be something dangerous there.

38
Having examined both ahead and behind
I should proceed to either come or go.
Being aware of the necessity (for such mindful alertness)
I should behave like this in all situations.

Whether we have come from a distant place, or whether we are going to a distant place, we must investigate well regarding dangers such as narrow precipitous pathways and so forth, then when we have rested we should look well to see if we have left anything behind or not.

Application to other conduct

In other activities we should follow similar principles to those which hold for going along paths and so on. For engaging in an action of body or speech, we should engage or refrain depending on whether it is permissible or appropriate or not, [which in turn we will know] through considerations of the benefit there is for self and others. If that action is of some benefit for self and others, it should be engaged in, if there is no benefit in it for self or others, if it is an inconsequential action, it should be rejected.

Checking conduct when stationary

39
(Once) having prepared for an action with the thought,
"My body will remain in such a way,"
Then periodically I should look to see
How the body is being maintained.

Also, when we are staying somewhere, we should check up whether our physical conduct is correct or not. In this way we should engage in good deeds. Before that, we should generate a good motivation, thinking, "I shall remain with correct conduct," then stay there as we should, and during our stay we should check to see whether or not things are going in accordance with our motivation. If they are not, put things to right.

Checking the conduct of the mind

Fixing the mind to a virtuous referent

40
With the utmost effort I should check
To see that the crazed elephant of my mind
Is not wandering off but is bound
To the great pillar of thinking about Dharma.

After capturing a wild elephant, to train it to work, people first have to secure it to a firm post. Then the elephant keeper has to break it in with a small spear and hook. He has to train it to obey orders to sit, stand up, and so on. If it does not do what it is told, the hook is used on its trunk, and it is poked on the head with the small spear. It is the elephant's karma that it is extremely powerful but can be bent to the will of the keeper with his spear and hook, so that it will have to do whatever work he wants it to.

Similarly, our mind is like a crazy elephant, or like the wind, because it fluctuates, cannot stay on one referent, it is spoilt, so we have to put energy into fixing it upon a virtuous referent, like fixing the elephant to a steady post. When it will not stay but wanders off, it has to be brought back through contemplation again and again until it has been made firm on and remains on the object. If we think, "My mind will not stay on the object," and give up, we will have no means for keeping our mind on the object. If we repeatedly put energy into making it remain, it will stay longer and longer where we want it to.

Checking if the mind has or has not become one-pointed on virtue

41
Those who strive by all means for concentration
Should not wander off for even a moment;
By thinking, "How is my mind behaving?"
They should closely analyse their mind.

From the very beginning we have to check again and again if our mind is remaining on its virtuous referent one-pointedly or not, even if only a moment, and whether we are putting energy into that. We should constantly use our mind to check up whether it has become distracted to some other object so that its virtuous referent has been given up. If we find that the mind is not dwelling on the virtuous referent, vigilance should take hold of the mind and put it back on the object.

Thinking about the meaning of emptiness without forgetting it is mindfulness, whereas vigilance is the mind checking whether it is staying on emptiness or not. If the mind is not staying on the object, but has scattered outside, the one which takes hold of the mind and puts it back on the object, bringing it back to mindfulness, is vigilance.

From the point of view of the mind not forgetting the referent and aspect, we speak of mindfulness, and from the point of view of remaining on those, we talk of concentration.

The occasions of actions permitted and forbidden

There are certain actions which have in general to be done, but on certain occasions it is correct whether it is done or not. If two actions are to be done and we cannot do both at the same time, one has to be omitted, even though in general both should be done.

A given action might be necessary for us to do, but under circumstances involving danger to our life, or, if it coincides with an occasion when we should make a special point of offering extensively to the three jewels, like on the eighth, fifteenth, thirtieth, and so forth, it is permissible not to do it.

42 - 44
But if I am unable to do this
When afraid or involved in celebrations, then I should relax.
Likewise, it has been taught that at times of giving
One may be indiferent to (certain aspects of) moral discipline.

I should undertake whatever deed I have intended to do
And think of doing nothing other than it.
With my mind applied to that task,
I should set about for the time being to accomplish it.

By acting in this way, all will be dome well,
But (by acting) otherwise neither (action) will be done.
There will be no increase in the proximate disturbing conceptions
That come from a lack of awareness.

Although the action might in general be one that we should perform, if in so doing a great disadvantage would be involved, such as danger to our life, it is correct even if we do not do it. Or, although we should do such and such an action in general, if we are

unable because it clashes with an obligation to make elaborate offerings on certain occasions, there is no fault in not doing it. Or, if there is a great purpose connected with the welfare of the sentient, there is no fault if we are unable to keep one of the finer precepts which we are in general obliged to keep.

The *Sutra Requested by Inexhaustible Intelligence* gives an example: if we are going through a period where we are mainly training in generosity, even if we are unable to train in the subtle points of morality, during that period there is no fault. That means that when the practice of generosity is more important, if we are not able to keep morality at its more subtle levels we can leave it.

One may ask, "Isn't morality more important than generosity?" In general, keeping morality is more important than generosity, patience is more important than morality, and so on; the later perfections are much more important than the former, so that morality is much greater than generosity, so is it not incorrect to be indifferent about morality? If someone has that qualm, the reply is in verse forty-three: generosity and morality have a fixed order of practice which should be respected. First having made the decision to enter into practising actions of generosity, and having started, we should not think of actions other than that action which we have begun. Whatever we first thought, we should do that action first. Since practising generosity is the first on our list of practices when we are training in the path, and since that is the practice we first made up our minds to engage in, since that is the one we first pointed our minds at, the practice of generosity is the one we should first do.

The next verse says that if we adhere to this fixed order all our practices will go well. If instead we start up a practice and then drop it and go onto something else, then give that up and go off to another, thinking of all sorts of projects and plans, starting things up and not carrying them through, we will end up not finishing any actions at all.

"Lack of alertness" means the proximate affliction which knows nothing of sequence. If there is in fact a sequence we are meant to follow in our practice, the mind which is ignorant of that sequence is one of the proximate delusions, called non-vigilance. If we follow the path in the proper sequence, the proximate delusion of non-vigilance will not increase in our continuum. In fact, it will diminish.

"Well then, when we are practising generosity, do we not have to practise morality?" "If a person is practising generosity, are they unable to keep their vows? Is it permissible to claim exemption from keeping our Pratimoksha, Bodhisattva, and Tantric vows because we are practising generosity?"

That is not what is said here. When a person has to choose between the two actions, the practice of generosity and a fine point of the practice of morality, where it is not possible to perform both, so that one has to be given up, the one we should give up is the fine point of morality.

How would that work? Suppose we see a man running past and a bunch of gun-wielding types who are out to kill him come up to us and ask if we saw him. If we say we saw him we will put his life in danger and our practice of generosity will suffer because we are supposed to practise three types of generosity, one of which is protecting others from danger - the generosity of fearlessness. If we say we saw him, that generosity will

not have been performed. In such a situation we should reply, "I saw no truly existent person," or I have come from a long distance," something irrelevant. They did not ask us if we came from a long way, still, we should reply in such a fashion. We can say, "I am in a hurry" or something like that. If they insist further, we should say, "I did not see him." Even though we saw him, we should say we did not, because there is a purpose in doing so and our morality is not harmed because there is permission under such circumstances. By such means, we protect the person from danger.

When we say, "I did not see him," although saying we did not see when in fact we did is lying and so it means our morality [would normally] suffer, in that case, where mainly we are practising generosity, the generosity of fearlessness, there is no fault. That is the point being made here; it is not the case that when we are practising generosity we are to give up the practice of morality. In fact, we should practise all the six perfections in order to ripen our own continuum. Therefore it would be incorrect to give up morality.

Guarding against degeneration

3B2B2B2A1A3A2A Guarding against degeneration of the trainings of the body
3B2B2B2A1A3A2B Guarding against degeneration of the trainings of the mind

Guarding against degeneration of the trainings of the body

3B2B2B2A1A3A2A1 Not letting under the power of distraction
3B2B2B2A1A3A2A2 Giving up pointless conduct
3B2B2B2A1A3A2A3 At the time of performing an action, checking the motivating intention

Not letting under the power of distraction

45
If I happen to be present
While a senseless conversation is taking place
Or if I happen to see some kind of spectacular show,
I should abandon attachment towards it.

Bre mo'i gtam means listening to various conversations *of* (not *about*) royalty, robbers, and so on. Also, watching trivial shows with singing and dancing and so forth out of distraction. We should not, just for the distraction of it, listen to conversations, watch shows, and so forth when there is not much purpose. If there is a purpose, such as guarding the minds of others, we should be careful, not allowing our mind to go under the power of the delusions.

Giving up pointless conduct

46
If for no reason I start digging the earth,

Picking at the grass or drawing patterns on the ground,
Then, by recalling the advice of the Buddhas,
I should immediately stop out of fear.

We should not, for no great purpose, pointlessly dig up the earth, cut the grass, make designs in the dirt and so on, just to play or something. If we are about to do so, we should be mindful of the precepts, thinking, "This was forbidden by the Buddha." If [a Bhikshu] has performed "remembering the occasion" in the morning, thereby seeking the Buddha's permission, he is allowed to dig the earth or cut grass, if there is a special Dharma purpose. Otherwise, there is no permission to do so when there is no particular purpose. In this kind of activity we run an enormous risk of harming the lives of other sentient beings. Therefore, if we find ourselves on the point of such actions, we should recognize it is a fault and give it up.

At the time of performing an action, checking the motivating intention

3B2B2B2A1A3A2A3A Brief presentation
3B2B2B2A1A3A2A3B The extensive explanation
3B2B2B2A1A3A2A3C Summary

Brief presentation

47
Whenever I have the desire
To move my body or to say something,
First of all I should examine my mind
And then, with steadiness, act in the proper way.

Whenever it occurs to us to go somewhere or talk with someone about something, first check the mind: is this going or talking mixed with wrong or without wrong? If we find that the former is the case, give it up. If there is no fault associated with it, it is good to do.

Extensive explanation

3B2B2B2A1A3A2A3B1 When desiring to generate delusions, how to act
3B2B2B2A1A3A2A3B2 When there is excitement and so on, how to act
3B2B2B2A1A3A2A3B3 When receiving offering, honour, and so on, how to act
3B2B2B2A1A3A2A3B4 When thinking of the welfare of others, how to act
3B2B2B2A1A3A2A3B5 When desiring to generate anger, discouragement, and so on, how to act.

When desiring to generate delusions, how to act

48
Whenever there is attachment in my mind

And whenever there is the desire to be angry,
I should not do anything nor say anything,
But remain like a piece of wood.

When we think attachment and anger are going to be generated in our minds, the signs and indications that they are going to arise have occurred so that we know that if we do such and such an action attachment and anger will definitely arise, whether it is a physical or verbal action, we should not do it. For example, we might be thinking of going somewhere, but see that if we do then anger and attachment are likely to occur, or that, by talking with someone, afflictions are likely to arise, then we should not do that physical or verbal action. When we think our mind is likely to move with the delusions, we should grip and take care of our mind with the antidote, and remain with a mind that is not moving, like a piece of wood. As a piece of wood is unmoving, do not allow the mind to move on the side of the delusions, hold it firmly.

When there is excitement and so on, how to act

49 - 50
Whenever I have distracted thoughts, the wish to verbally belittle others,
Feelings of self-importance or self-satisfaction;
When I have the intention to describe the faults of others,
Pretension and the thought to deceive others;

Whenever I am eager for praise
Or have the desire to blame others;
Whenever I have the wish to speak harshly and cause dispute;
At (all) such times I should remain like a piece of wood.

Excitement is a mind that scatters to external objects. *Ga zhar* means making jokes about other people, making fun of them, laughing at them. Pride, *nga rgyal*, is a conceited mind - *sems khengs pa*. *Rgyags pa*, vanity, means being conceited concerning body or resources, giving others the impression that what we have is better than their's, displaying that aspect. Whatever it is, displaying the aspect of having that and being much superior to others.

Listing the faults of others, *mtshang 'bru*, is talking about having the idea of stirring up the anger of others, of agitating their minds.

Skyor 'byin has the sense of non-contentment, not being satisfied with what we have but instead wanting to gain a great deal of profit; although we have a certain amount, that is not enough for us, we want more and more.

The mind of deceit means wanting to trick others with pretension and guile. Giving the impression that we are really something by praising ourselves through expressing our qualities. Disparaging others by expressing their faults, by criticizing.

Similarly, *gshe bchas*, which is talking about criticizing along with reviling, and *'gyed dang bchas*, which is talking about causing strife and division between others.

When our mind is turning towards any of those, right from the start we should remember the antidote and stop them with it, thus preventing the mind from going to them, moving with them, not letting the mind go under the control of the delusions, keeping the mind like a piece of wood, as above.

When the delusions have already actually arrived in the mind, it is difficult to apply the antidote on the spot. It is when we foresee their arrival through having noticed the signs and indications that they are most likely going to arise that we should not allow our mind to go in their direction and grip the mind with the antidote.

The mental factors mentioned here are proximate delusions. When they are about to arise, guard the mind through applying the antidote.

When receiving offerings, honour, and so on, how to act

51
Whenever I desire material gain, honour, or fame;
Whenever I seek attendants or a circle of friends,
And when in my mind I wish to be served;
At (all) these times I should remain like a piece of wood.

Offerings, *rnyed pa*, is when we are yearning for wealth and resources, such as food, drink, clothing, and so on. Honour, *bkur sti*, is yearning for others to respectfully lay out cushions for us, prostrate to us, put up parasols and victory banners for us, and so on.

Fame, *snyen pa'i grags pa*, means thinking, "If I do this I shall gain a good reputation; I will be known far and wide." *Gyog 'khor...'dod pa* - thinking how having a large circle of servants or friends will make us powerful.

Bdag sems... gyur na means yearning to have the body anointed with oils and massaged and so on. When this wish occurs, also, and when we are about to engage in that action, we should ask what is its purpose. If it is for benefiting self and others extensively, that is good. But when we see only selfishness in our motivation, grasp the mind with the antidote and do not let it go in the direction of that action. Gripping the mind with the antidote, remain like a piece of wood.

When thinking of the welfare of others, how to act

52
Whenever I have the wish to decrease or to stop working for others
And the desire to pursue my welfare alone,
If, (motivated by such thoughts), a wish to say something occurs,
At these times I should remain like a piece of wood.

Paying lip-service to performing the welfare of others, acting for the sake of the community, society, or the like, while in fact deep down we want to achieve our own welfare. Similarly, when we want to work or talk within having abandoned the welfare others and wanting instead only to gain our own welfare. As before, we should grasp the mind with the antidote and have it remain like a piece of wood.

If our idea is to speak and act for the sake of the welfare of others only, for the sake of our community, society, our group, all sentient beings, and so on, it is very good.

When desiring to generate anger, discouragement, and so on, how to act

53
Whenever I have impatience, laziness, cowardice,
Shamelessness, or the desire to talk nonsense;
If thoughts of partiality arise,
At these times too I should remain like a piece of wood.

When anger, suffering, and so forth, are about to occur, or laziness, a reluctance to accomplish virtue, which is a lack of enthusiasm's delight at the virtuous side, or if there is the danger of saying and talking about all sorts of unrelated things indiscriminately, or if a mind of attachment arises towards our friends; when these are about to occur, [in the sense that] engaging in a given action risks any of these occurring, we should grasp our mind with the antidote and not allow it to go in the direction of such actions, and remain like a piece of wood.

In brief, when we have it in mind to do this action of body speech and mind or the other, we should check whether faults of body or speech would occur through that action, and if we think probably we would do wrong in some way, we should give it up. On the other hand, when there is a small fault but it is outweighed by the [beneficial] purpose, we should chose to do the action which has the beneficial purpose.

Summary

54
Having in this way examined his mind for disturbing conceptions
And for thoughts that strive for meaningless things,
The courageous (Bodhisattva) should hold his mind steady
Through (the application of) remedial forces.

Usually we should check our mind to see if it is involved in meaningless activity or not, and whether it has lost control, gone under the control of the afflictions, and so forth. If, through checking the mind we come to know that it has indeed gone under the control of the afflictions and is engaging in meaningless activities, immediately we should prevent and restrain the mind from going there, and keep it firmly. When a warrior is fighting with his enemy, if he knows his enemy is there, he does not let his body, speech, or mind go on the side of the enemy, he does not let them go under the control of the enemy, but guards them. We should be like that.

Guarding against degeneration of the trainings of the mind

3B2B2B2A1A3A2B1 Guarding with specific antidotes
3B2B2B2A1A3A2B2 The shared antidote

3B2B2B2A1A3A2B3 The way of applying the antidote in meditation

Guarding with specific antidotes

55 - 56
Being very resolute and faithful,
Steady, respectful, polite,
With a sense of shame, apprehensive and peaceful,
I should strive to make others happy.

I should not be disheartened by all the whims
Of the childish who are in discord with one another
I should know them to arise in their minds due to disturbing conceptions
And therefore be kind (towards them).

How should we guard the mind and prevent it from going in unfavourable directions? We should gain certainty concerning the points of practice that we are meant to train in, having abandoned qualms and wrong consciousnesses. That is the meaning of, *nges dang* - "resolute and..."

For example, those of us who have all three ordinations should know what precepts are to be kept in relation to the Tantric, Bodhisattva, and Pratimoksha ordinations. First we should ascertain them well, freeing ourselves from qualms and wrong consciousness about them.

"Without qualms" means not wondering whether we need or do not need to train in something which we should in fact train in. "Wrong consciousness" means not having such thoughts as, "I don't think I need to train in this."

"Faith" means we should have faith of belief in the points we are to train in; Buddha explained the precepts to be kept by those who have each of the ordinations, and we should have faith in those. Similarly, we should have faith by seeing the qualities of the Buddhas, Dharma, and Sangha. Also, belief that if we practise the instructions taught by the Buddha we will progressively come to be the Sangha jewel, and gradually the Buddha jewel, and wanting to do that.

Furthermore, our thoughts and actions firm in the points of practice, against a background of faith in and respect for them, having known that they are points of practice.

Respectful to others who are correctly engaging in their practices, speaking politely to them and so on. When the mind arises that wants to do wrong, invoke shame, taking oneself as a reason, thinking, "I have given my word in front of all the Buddhas and Bodhisattvas of the ten directions, as well my Abbot and Master, so this would not be at all right."

We should think, as was recommended previously, "If I do wrong, it is never possible for anything not to be seen by all the Buddhas of the ten directions, they even see the subtle wish in my mind to do wrong, the most subtle motivation that begins to stir well before doing wrong, and very clearly, too. And if these others know, it is not right."

Similarly, we need fear, thinking, "If I do that evil deed, there will be the terrible ripening result of birth in the lower realms in my next life." Having thought in this way, which is the meaning of the first four lines, we should guard our mind. It is very useful to think in this way. When our mind is thinking of worthless concerns and ideas, thinking of this advice and accustoming ourselves to it is of great benefit, it is a method for preventing our mind from going under the control of the delusions, and for holding the mind.

When we think in this way, our mind will become calm and subdued, we will not feel jealous of others when they are practising virtue and helping others. This is a way to make our mind peaceful, a method to use right in the beginning, when the delusions are about to arrive, to stop them from arising.

When the strong manifest delusions have arisen, it is very difficult to stop them immediately. What would be good would be if we could think in this way before things have gone that far, when they are about to come up.

If we do not habitually have this way of thinking, our mind will be subjugated by the delusions, it will lose control to them, and we will finish by doing things that we should not. Once our mind has gone under the control of the delusions, when they have come up in our mind they will motivate us to engage in evil deeds of body, speech, and mind without our being able to help it.

Our body and speech are the ones controlled, and our mind the one controlling. So, if our mind has a good motivation, we will see good actions of body and speech, and if our mind has a negative way of thinking, our actions of body and speech will be bad: this is completely fixed, for the most part. Therefore, these lines contain the method for preventing our mind from being controlled by the delusions.

Sometimes we might help someone and another person does not like us, is jealous of us, spontaneously dislikes us, even if we have not actually done anything to harm him. This person and the one we have helped do not get on, so the other one naturally does not like us when we help the first. This could equally apply to two groups. What should we do then?

To not get angry with him, we should think, "He has lost control, he has gone under the control of the delusions, so without choice he is jealous of me and dislikes me." Seeing that anger is arising, we should think that way.

Also, by thinking, "If only I could calm the delusions in his continuum, he has completely lost control because of the delusions in his continuum," anger will not arise in our continuum. When we see that a person is getting angry with us for absolutely no reason at all, meaninglessly, he hates us and is angry with us for no good reason, we should think, "Poor thing, he is being driven by his delusions." That is quite profitable for us, because we will not get angry.

Buddha Maitreya says in his *Sutralankara*, "Those who have studied the Dharma and who are wise, should feel compassion for those people whose bodies and minds are without control, being under the control of the delusions, and not feel they are bad."

When a sick person who has come under the control of spirits and demons is very agitated when the doctor is tending to him, the doctor would feel compassion,

thinking, "How awful, he has come under the control of spirits and demons and has no self-control."

Similarly, the Buddha teaches that what is bad is the delusions in the continuums of the sentient beings. They are impelled by them, and they lose control because of that. The real enemies are the delusions, such as true grasping. The sentient beings in whose continuums the delusions are found are not to be considered the enemies. We should gradually try to get used to thinking like that.

The shared antidote

57
In doing that which by nature is not unwholesome
Both for the sake of myself and other sentient beings
I should always hold my mind fast,
(Acting) lika an apparition, with no sense of self.

In general, there are two ways in which we can do wrong, since there are the two [kinds of wrong action]: those which are unspeakable due to rules, and those which are naturally unspeakable. For example, each of the ten negative actions is a sin whoever the person is who commits it, monk, nun, or lay person. It is not a question of having vows or not: if you commit any of them you get a fault of non-virtue. Those are naturally unspeakable. To absolutely anyone who does any of the ten non-virtues there will naturally be a bad result. That is their nature.

If a Bhikshu does any of the seven of body and speech, there is a particular fault which a Shramanera would not have. Similarly, if a Shramanera does of any of the seven of body and speech, he or she will receive a fault which a householder would not, due to having transgressed the Shramanera precepts. Those are called "unspeakable due to the rules." These are so named because there is a rule, an instruction, saying that people [with such and such an ordination] definitely have to practise in this and that way, and they particularly have to follow that; furthermore, they accepted to practise that way when they received their ordination. It is from that side that this fault comes about. Therefore, whether we are Bhikshus or Shramaneras, if we commit any of the seven of body and mind, we will get one fault [as anyone would] which is general, and which is naturally unspeakable, just like a lay-person would, and on top of that we would get a fault from going against our monks' and nuns' precepts.

When we engage in the practice of virtue, free from faults which are naturally unspeakable and unspeakable due to the rules, we should think, "I must practise without being proud or pious, only in order to bring benefit and happiness for all the sentient beings, for the sake of whom [all our actions are done], without being stained by the downfalls that are naturally unspeakable or unspeakable due to the rules."

It is also good if our virtue is supported by the wisdom realizing non-true-existence, which understands that ourselves, the meditators, and the virtue which is to be practised, free of the naturally unspeakable and the unspeakable due to the rules,

whatever the virtue might be, do not exist as they appear, because in this way we will have a union of method and wisdom. We should engage in that virtue within having it supported by such a mental consciousness, by thinking in this way.

The way of applying the antidote in meditation

58
By thinking again and again
That after a long time I have won the greatest leisure,
Likewise I should hold my mind
As utterly unshakeable as the king of mountains.

We should think again and again, "Now I have this special rebirth, possessing the eighteen freedoms and endowments, with which I can do so much, so difficult to get hold of; I must do something really worthwhile before it finished."

We must make the thought, "I definitely must do something truly meaningful with this life," as firm as a mountain, having thought in this way, and when we engage in virtue, we should do so within a union of method and wisdom. That is how we should plan to act. What encourages us to engage in that is consideration of this human life of freedoms and endowments being highly meaningful and difficult to find, plus death-impermanence. Those are what causes our mind to engage in those with firmness. Through them we will engage again and again.

We have finished with the first of the three moralities - the morality of restraint - which has the moralities of restraint of body, speech, and mind. Restraint means restraining the body from non-virtuous actions, not engaging in them. Similarly, restraining from engaging in non-virtuous actions of speech or of mind.

Should we happen to do actions of body or speech which are bad to some extent, through our mind being distracted, forgetful, or the like, it is not a great evil, because there is not the actual negativity. To have the actual negativity complete in non-virtuous actions of body and speech, we need to have the mind's motivation. As it was mentioned above, it is very important to guard the mind, and this is the reason it is so important. We guard the mind by depending on mindfulness and vigilance. This is how to practise the morality of restraint.

If our morality does degenerate, we should know the method of restoration. Being able to keep pure morality is admirable, but even if it does suffer a degeneration, knowing and performing the method for restoration is also admirable. If we have not tried to avoid doing wrong and, having done something wrong, we do not use any means to put it right and just leave it, this is not good at all.

How to train in the morality of gathering Dharma virtue

The morality of practising Dharma virtues has the idea of having to practise all virtuous actions, even the slightest, in which we might think, "This is no benefit," and discard it.

If we practise even the least of virtues without considering them pointless, it will be like the drops of water that combine to form an ocean.

3B2B2B2A1A3B1 Abandoning attachment to the body, a cause of not training in morality
3B2B2B2A1A3B2 Being wise in accomplishing virtue

Abandoning attachment to the body, a cause of not training in morality

3B2B2B2A1A3B1A An example for attachment to the body being unsuitable
3B2B2B2A1A3B1B Meditating on the body being unclean
3B2B2B2A1A3B1C Contemplating the body being essenceless
3B2B2B2A1A3B1D Reasoning for attachment to the body being unsuitable
3B2B2B2A1A3B1E Since it perishes quickly, it is suitable to use it for virtue

An example for attachment to the body being unsuitable

59 - 60
If, mind, you are not made unhappy
When this body is dragged and tossed about
By vultures greedy for flesh,
Then why are you so concerned about it now?

Holding this body as "mine,"
Why, mind, do you guard it so?
Since you and it are separate,
What use can it be to you?

Through being attached to our body and in order to protect it, fearing our body will become ill, hot, cold, and so on, we do so much to establish the amicable conditions needed for it. We are so attached to our body, cherishing our body, in order to protect it, we have to provide it with so many amicable conditions. If the proper means for acquiring those conditions are not sufficient, we will use improper means, such as stealing and other actions which bring about a degeneration of our morality.

The main cause preventing us from practising morality is having so much attachment to our body. We are so concerned that our body might degenerate or decline. When we die, and the body is given to the vultures in the way of the Tibetans, many vultures gather to eat it, pulling it about, some tugging one way, some the other, and in this way they take the body off. Why is your mind not attached to that body when this bird that eats human bodies is doing that out of their attachment to meat? For what reason do you not like it then, mind? When they are doing that, you do not feel attachment to the body or cherish it, do you? So why do you cherish it and feel attached to it now? It is not suitable to be so attached to the body and do so many different actions on its account.

This being so, why do you grasp this body as "mine," thinking, "this is my body?" Why are you so attached to it, why do you cherish it, and protect it? When you grasp this body as mine, protect it, and so on, then out of attachment to the body so much that is unwanted will befall you.

Our mind may reply: "Now I need this body, I have a use for it." The reply to that is in the last two lines of verse sixty.

You - mind - and this body are different aren't you? You will definitely have to abandon and separate from this body. And the body will definitely abandon you, mind, and separate from you. Therefore, why do you hold this body as mine, thinking "This is mine?" It is not suitable for you to hold it as mine. The two are going to abandon each other.

The two are naturally going to separate. Even if the mind wants to keep the body and stop it from going off, even if the body were to think of keeping the mind with it, it would not be possible, because the two things will naturally separate eventually, automatically leaving each other. So, mind, why do you cherish the body, thinking, "my body?"

Meditating on the body being unclean

61
Why, confused mind,
Do you not hold onto a clean, wooden form?
Just what is the point of guarding
This putrid, dirt-filled machine?

If someone were to say, "I have been cherishing this body, holding it as mine, thinking, this is my body, for such a long time, so I will not be able to abandon it." In this verse, "confused mind," means we think of our body, which is unclean, as extremely clean. In fact our body is very dirty. It is full of substances that are only unclean. Like a plastic sack full of filth. How do we know? Because this body has nine openings, and each has its own specific dirty substance that is emitted from it. That is a sign that our body is dirty.

In fact, our body is indeed completely filthy. But if a little of the excrement of another human were to land on us we would say and think, "Yuck, my body has become dirty," and we would be unhappy about it. This is because of our ignorant grasping at the unclean as clean, which makes us think that our body, which is unclean, is in fact clean.

Rather than grasp at this body as "my body," thinking of it as clean, when it is actually unclean, why not grasp at a piece of wood or the like made into a clean body, thinking, "this is my body?" This body, full of a heap of unclean substances, why grasp at it, why be attached to it when its so completely unclean?

As it says in the *Lam Rim*, this body contains thirty-two unclean substances, such as blood, liver, lungs, intestines, and so on. It is full of those substances, an unclean heap.

We have been so attached to this body and done so much bad on account of it, this is not right. In general, this body is unclean, but [we think otherwise] under the influence of the ignorant mind which grasps at the unclean as clean.

Contemplating the body being essenceless

3B2B2B2A1A3B1C1 If the body is investigated through separating it into its parts, [it is seen as] lacking the slightest reliable essence
3B2B2B2A1A3B1C2 It is unsuitable to be attached to what is without essence

If the body is investigated through separating it into its parts, [it is seen as] lacking the slightest reliable essence

62 - 63
First of all, mentally separate the layers of skin (from the flesh)
And then with the scalpel of discrimination
Separate the flesh from the skeletal frame.

And having split open even the bones,
Look right down into the marrow.
While examining this ask yourself,
"Where is its essence?"

If the skin is separated from the flesh below, we will see there is no essence at all. Similarly, if the flesh is separated from the bones we will see there is no essence. It is similar if we separate the bones into their individual parts, right down to the marrow.

The skin, flesh, bones, none of them has any essence if you investigate. They have no essence which withstands wisdom's analysis. Since it is without essence, we should not be attached to it. It is like an effigy, a scarecrow, or a Guy - these have the form of a human but have no essence inside. It is also like one plant which is not actually barley, though it is similar, and which has no essence in it.

It is not suitable to be attached to the essenceless

64
If, even when searching with such effort,
You can apprehend no essence,
Then why with so much attachment
Are you still guarding this body now?

If you put a lot of effort into searching the body for some essence, you will not find it. Mind, you cannot see anything having essence, can you? [So,] why are you so protective toward this body, with such great fondness and attachment?

Reasoning for attachment to the body being unsuitable

65 - 66a,b
What use is this body to you
If its dirty insides are unfit for you to eat,
If its blood is not fit to drink
And if its intestines are not fit to be sucked?

At second best it is only fit to be guarded
In order to feed the vultures and jackals.

Someone might say, "It is necessary and suitable to be a little attached the body." One reason that is stated [counter to this]: attachment to the body is unsuitable because it is an unclean heap. You cannot eat your unclean body, you cannot drink its blood, lymph, and so forth, you cannot suck on the intestines or stomach or enjoy them in other ways. The body can serve nothing of use to you. Mind, are you guarding your body so that it can be eaten later by foxes, insects, and vultures?

How do these reasons help us counter attachment to our bodies? How acute are they? One thing that does seem quite sharp: "You, mind, protect the body so well, thinking, "my body," with so much self-grasping, getting angry and ready to fight when you see it has been harmed, but in fact it is meaningless to be so attached and so on because you two, mind and body, cannot stay together for good. You are going to totally separate, naturally, so no matter how much you hold on you won't be able to hold on. Therefore, it really is pointless to grasp the body."

Also, since the body is unclean, we should not be so attached to it, it is an unclean mechanism, we should not think so much about it.

Since it perishes quickly, it is suitable to use it for virtue

3B2B2B2A1A3B1E1 Since the body is quickly destroyed by death, it is suitable to use it for virtue
3B2B2B2A1A3B1E2 An example for it being unsuitable to be attached to it [when] the action is not done in the least
3B2B2B2A1A3B1E3 Entering into the accomplishment of desired objectives by giving wages and reward
3B2B2B2A1A3B1E4 It is suitable to accomplish the welfare of all sentient beings, having posited the "boat attitude"

Since the body is quickly destroyed by death, it is suitable to use it for virtue

66c,d - 67
(Truly) this body of a human being
Should only be employed (in the practice of virtue).

But should you instead guard it (with attachment),
Then what will you be able to do
When it is stolen by the unsympathetic Lord of Death
And given to the dogs and birds?

The body has no purpose by way of its nature. It is not suitable to be attached to, and the body has no essence. That has been explained above. But because this body is so replete with qualities at this time, such as the freedoms and endowments, it is suitable to make use of it.

This body has no essence or purpose by way of its entity, but still at this time when we have all eight freedoms and ten endowments, it is suitable to use this body to practise virtue. We should use it to achieve our desired objects - we should make use of it for attaining the ground of liberation and omniscience. If we do not use it for gaining our desired objectives, the Lord of Death, Yama, will come and mercilessly snatch our body away from us. "You two will be caste apart, this body will be snatched from you, and given to the birds, dogs and so forth. When that time comes, what will you do, mind? You will not have used your body for those objectives, you will have been so protective towards it, so attached and fond of it, thinking so strongly, "my body," but where will that have got you?"

From the point of view of its entity our body has no essence we can find if we search among the skin, flesh, and bones, but if we use it as a servant we who want to can travel on the paths to liberation and enlightenment and reach those destinations.

If we do not do that but protect and cherish our body, strongly thinking, "my body," attached to our body, just carrying on like that, there is no point, and the time will swiftly come when we will be separated from it, when it will be snatched away from us by the merciless Lord of Death. He will not think twice about throwing it to the birds, dogs, and so on, without us having done anything worthwhile.

An example for it being unsuitable to be attached to it when the action is not done in the slightest

68
If servants are not given clothing and so forth
When they are unable to be employed,
Then why do you exhaust yourself looking after the flesh alone
When even though caring for the body, it goes elsewhere?

If servants do not work, the master does not give them their wages. If we normally keep a servant in our house, giving them a wage and providing them with food and clothing, if he will not do any work he will not be paid or given food and clothing.

We usually take great care of our body, anxious in case it gets cold or burnt, providing it with all its requirements. Why we give it so much is because it is meant to accomplish our objectives, the wishes of our mind. If our body is used, the aim of the mind, practising virtue in order to gain liberation and enlightenment, can be achieved.

If our body does not perform actions which lead to liberation and enlightenment, for what reason would we take care of and protect it?

Our body and mind will anyway definitely split and become unrelated one day, without our having any choice, and without our having attained liberation or enlightenment. With something which we are going to be separated from, which is going to go off and leave us without having done our work at all, why protect and care for it, regarding it as so important and being so attached to it? It is unsuitable.

Entering into the accomplishment of desired objectives by giving wages and reward

69
Now having paid my body its wages,
I shall engage it in making my life meaningful,
But if my body is of no benefit,
Then I shall not give it anything.

Once we have provided our body with its living conditions, such as food, clothing, and so on, we have to put it to work for our own aim, practising virtue. If it does not carry out our work achieving liberation and enlightenment in the slightest, and does not do anything useful for us, we should not give it food, clothing, or the like. If a servant does not carry out any work that is of use to us, we would not give him food, clothing, and so on. But if he does, we will give him wages, food, clothing, rewards, and so on.

It is suitable to accomplish the welfare of all sentient beings, having posited the "boat attitude"

70
I should conceive of my body as a boat,
A mere support for coming and going,
And in order to benefit all others
Transform it into a wish-fulfilling body.

A boat is very useful for voyaging here and there, it can achieve many objectives. Similarly, this body can be used for crossing the ocean of suffering like a boat taking us across an ocean. We should think of our body as like a boat for crossing the ocean of samsara's suffering.

In certain writings there is mention of "the boat that carries across the ocean of suffering." This boat is our life with all the freedoms and endowments. Therefore, those of us who want to gain the path to liberation and enlightenment should use it for that.

In general, there is the practice of giving away our body, resources, and so forth, transforming our body into a wish-fulfilling body and imagining clearing away all the suffering and problems of all the sentient beings. There, like a wish-fulfilling jewel accomplishes objectives, we think of our body as being like a wish-fulfilling jewel dispelling, as mentioned in the Mind Training teachings, all the suffering and problems of all the sentient beings.

We should be using this body so that it is able to become like the body of the Buddha just as the mind is to be used so that it becomes like the mind of the Buddha.

In one way, it is talking about using our body for practising virtue. It is not saying that it is suitable to be attached to and fond of it. In the beginning it said that from the point of view of its entity, our body does not merit attachment or fondness, because it is unclean, having no essence that can be found when you search in its flesh, bones, skin, and so on. Not able to use it for something worthwhile and being so attached to and fond of it, grasping, "my body." This is not suitable.

In the teachings of the person of little ambition, taking a good birth as a human being or god is thought of as very important. There it says that we should mainly avoid the ten non-virtues, prevent birth in the lower realms, and put our energy into taking a good birth as a human being or a god. Saying it is so important does not imply that it is really good from the point of view of its entity. It does not explain the reason for that. Why it is seen as so important is because if it is used well it can take us to the ground of liberation and enlightenment, which are important.

Then, in the teachings of the person of middling ambition, it is said that whether it is a birth as a human or as a god, it is a samsaric birth, it occurs under the control of karma and delusions, it is to be abandoned, it is to be given up, and so on. That is talking about it from the point of view of its entity. Like above it was talking about its entity. In its entity, this body is full of all the thirty two unclean substances, but still, although it is faulty, if it is used we can gain great benefit from it. Like, for example, even if our legs and eyes were faulty they could still be used for many great objectives. Similarly, it is said that this body should be thought of as like a boat, in which case it is talking from the point of view of how useful it is.

Being wise in accomplishing virtue

3B2B2B2A1A3B2A Beautifying ordinary conduct
3B2B2B2A1A3B2B Being wise in the conduct of accompanying others without negativity
3B2B2B2A1A3B2C Being wise in doing acts of the three doors

Beautifying ordinary conduct

3B2B2B2A1A3B2A1 How to act when we meet others
3B2B2B2A1A3B2A2 How to act when we are abandoning and adopting regarding necessities
3B2B2B2A1A3B2A3 Always accomplish deeds with wise conduct

How to act when we meet others

71
Now, while there is freedom to act,
I should always present a smiling face
And cease to frown and look angry:
I should be a friend and counsel of the world.

When we have control over our body and mind and we meet others, we should ensure that we display a good facial expression, [when we have] control. This is not talking about when we are without control, or freedom, such as [when we are full of] fear. It is when we are in control. When we meet with those going along with a really hard, tough [look], or with a really glum, serious, expression, people whose conduct is bad, in our minds we should feel a fondness for them, and think, "poor things," feeling like they were dear to us. This is the general way of going about things.

Exceptionally, when our life is in danger and so forth, or when we are being bullied by others, and there is a purpose in showing a fierce expression, that is the expression we should use. Similarly, when we are talking with others, try to say that which goes down well in the mind of the other, bearing in mind, of course, considerations of the pros and cons.

How to act when we are abandoning and adopting regarding necessities

72 a,b
I should desist from inconsiderately and noisily
Moving around chairs and so forth,

When we are putting things down, we should not put them down with a crash. If, for example, you are living off the ground floor, bear in mind that, if you do, it damages the building and disturbs your neighbors, if they are meditators, and those who live below, and so put things down and pick them up in a gentle way. "Abandoning and adopting" here means picking up and putting down our necessities.

Always accomplish deeds with wise conduct

72 c,d - 73
As well as from violently opening doors:
I should always delight in humility.

The stork, the cat, and the thief,
By moving silently and carefully,
Accomplish what they desire to do:
A Bodhisattva too should always behave in this way.

When we come in from outside, we should not close the door strongly with a crash, nor slam it when going out. Sometimes you can see cracks around the door frames, this shows the damage done by closing doors too forcefully. It also harms the people meditating. Anyway, we should close doors gently. In general, we should do everything in a gentle way, it is the best way to do everything. A cat catches a mouse by stalking silently and carefully. When a water-fowl is fishing, it remains silently, gently, and catches the fish. Or, like a burglar does his work without a noise, without creating a

commotion, going gently. Because they are going without making all sorts of noise, they are going gently. Similarly, in our actions we should be gentle.

When we are accomplishing the welfare of others we should speak in a pleasant way because speech changes the minds of people; alterations in their attitudes and states of mind take place in response to the way they are spoken to, therefore it is recommended to say what goes down well with people, in a gentle way; in this way we will be able to get done what we want. Once we have taken bodhicitta and are practising the Bodhisattva's practices, our actions of body, speech, and mind should be gentle.

A person with harsh conduct cannot render serviceable another with harsh conduct, cannot affect a change in such a person. It is with gentle conduct that a person's harsh conduct can be changed.

Being wise in the conduct of accompanying others without negativity

3B2B2B2A1A3B2B1 How to act regarding speech with the intention to benefit
3B2B2B2A1A3B2B2 How to act regarding speech of truth
3B2B2B2A1A3B2B3 How to act when creating merit
3B2B2B2A1A3B2B4 How to act when announcing the qualities of others
3B2B2B2A1A3B2B5 The benefits of making others happy

How to act regarding speech with the intention to benefit

74
With respect I should gratefully accept
Unsought-after words that are of benefit
And that wisely advise and admonish me:
At all times I should be the pupil of everyone.

To help our companions practise virtue, we should speak skilfully and ensure our general way of doing things, on the verbal and physical levels, are of use to others. In these ways, people's minds will be encouraged in virtue. If our usual conduct of body and speech is good and serviceable, when others look at us it will encourage them to virtue. They will think, "This is very good, I should be like that, too." And also, when we speak with others, we should use whatever is a means for attracting them to virtue.

When we do not ask someone for advice, but he speaks to us with the intention of benefiting us, to help in our conduct of body, speech, or mind, giving us good advice in harmony with Dharma, having that conduct himself, then even though we did not ask for the advice we should accept it with joy and delight. It is good, and we should listen. We should not think, "It is none of his business, he should keep quiet," or the like. We should not ignore his advice through our own great pride, making out that whether we have good conduct or not, whether our attitude is good or not, whether we practise virtue well or not, we will take care of our own sins. This is not a good attitude.

People giving advice should themselves normally have good conduct. One way in which they might have bad conduct: they try to give the impression that they have a

great practice, that they have great realizations, and so on; you can be sure in that case that the person is no such thing. A person who has a good attitude and conduct would never try to let you know that they are something special. They would not display such an aspect because they would be calm and subdued in mind. A person who tries to give others the impression that he has "Something none of you lot have," and is "Familiar with this from before," and so on, thereby proves he has no practice.

"I should be a pupil of everyone," means when a person gives advice that accords with the Dharma, which is beneficial to our mind, just like a disciple we should correctly listen to him or her.

How to act regarding true speech

75
I should say, "Well said," to all those
Who speak (Dharma) well,
And if I see someone doing good
I should praise him and be well pleased.

When the person says something that is true in meaning, with excellent words, and we clearly understand, we should not make out that what they said was not so, but accept, saying, "That is true, that is how it is."

How to act when merit is created

76
I should discreetly talk about the good qualities (of others)
And repeat those (that others) recount.
If my own good qualities are spoken about
I should just know and be aware that I have them.

To people who are practising virtue well, serving others well, meditating well, making offerings, and so on, if we express our appreciation, and our thanks, for them and what they are doing, it gives joy and delight to the virtue and work they are doing. If it is a meditator, he or she will feel even more like meditating, if it is a person making offerings to the Three Jewels he or she will feel inclined even more to make offerings, the person benefiting others will feel like doing that even more; in the mind of each of them will come joy and delight and they will feel even more inclined to do that action.

It is the same for people who are doing community work. Instead of that, saying or giving the impression you think, "If you do it or not it's no difference to me. If you do it or not it's no skin off my nose," and so on, it really is not good at all. Some people are always putting energy into working for their community, and in that case if we are not able to do a lot of work, still, recognizing that we are all part of the same group, we should express one way or another our appreciation and gratitude for what they are doing, and that is very helpful for them in their work. If we give the impression that, "I don't care one way or the other whether you do what you are doing or not, I don't get a

penny out of you doing it nor do I lose a penny if you don't, anyway we can always find someone to do this work," then even though the person is well motivated for what they are doing, and even though their motivation does not become lower, if we show our happiness at what they are doing they feel even more like continuing with that work, and their motivation will improve. So it helps people.

Even though this person has a good motivation at the start, when the people who are not able to do so much work show they are pleased, the person feels happier and more motivated, whereas if they make out they do not care in the least, there is a risk the person will lose heart and give up eventually.

How to act when announcing the qualities of others

There are some people towards whom we are unable to show our appreciation or gratitude directly, but it is still good to tell other people behind their backs of their goodness, to praise them, and if others express to us their praise for those people, we should agree with them sincerely.

When others praise us, without pride, we should check whether we match up to what they have said or not. If we do indeed have the qualities they praised us for, we should feel joyful, but without pride.

The benefits of making others happy

77 - 78
All deeds (of others) are the source of a joy
That would be rare even if it could be bought with money.
Therefore I should be happy in finding this joy
In the good things that are done by others.

(Through doing this) I shall suffer no losses in this life
And in future lives shall find great happiness,
But the fault (of disliking their good qualities) will make me unhappy and miserable
And in future lives I shall find great suffering.

The actions of the three doors of the Bodhisattvas are all to benefit others, to make them happy, to please their minds. Doing actions that make others happy is priceless, invaluable, cannot be bought, and is so rare. When we do actions that make others happy, our thoughts constantly revolving around the means for making others happy, when we see that others have this or that amazing possession and so forth, we will not feel jealous. On top of that, when others have marvelous bodies, resources, virtue, and so on, seeing that our minds will rejoice.

Also, when we greet the sight of others possessing various marvels, in terms of body and endowments, with rejoicing in our mind, our mind will be filled with peace, even right in this life.

Furthermore, when we rejoice in the virtue of others, if the other is higher in realization we get half the virtue, if the other is equal in realization then we get equal

virtue, and if he or she is lower in realization than ourselves, we get more virtue. Because we are only thinking of how to benefit others, when we go to ask help from others from time to time there will be a relatively large number of people ready to help us. That is a temporary benefit. Because that is our attitude, people will easily help us when we need help. If we normally only do wrong, when we ask for help people will act the same way.

Even if we are unable to go about things just as a Bodhisattva, we should think in terms of following their example as well as we can. If we keep trying to improve ourselves, we will definitely get better and better. Just look how we are now compared with a few years ago and see the improvement, particularly how much better our mind has become. We will see how we have improved. For example, we might find that although in a given situation we still get angry, but that our anger tends not to last long, and this is okay. We have not been able to abandon all the delusions, have we? We are not completely free of delusions, but we should not hang on to them for a long time, which is quite harmful. It would be best, for example, if we were never to get angry, but just getting angry on the spot is not a great fault; since we have not abandoned all the delusions, this will happen sometimes. It is our general outlook that needs to be good.

When they hear that we must make all our actions of body and speech for the sake of others, some might think, "So what about our own welfare? Don't we each have to take care of our own welfare?"

The answer is just as Maitreya said in the *Sutralankara*, "The welfare of others is our own welfare." Working for the welfare of others is the best of all practices for accomplishing our own welfare. In concerning ourselves over the welfare of others, our mind becomes peaceful, because we have less tendency to be jealous of others, proud in relation to them, competitive toward them, which even in the short-term brings a peaceful mind, and in the long-term, ultimately, through actions of service to others, by which we are practising the Bodhisattva vehicle, we gain the goal of enlightenment. Therefore in this way we gain our own ultimate welfare. If we fail to do that, and instead harbour malice to others and harm them, and are jealous of their good fortune, through our mind revolving around such attitudes it will not be happy, in fact, it will always be unpeaceful and unhappy. And the results will be so bad, because those are such bad delusions.

Being wise in doing acts of the three doors

3B2B2B2A1A3B2C1 How to act when speaking
3B2B2B2A1A3B2C2 How to act when looking
3B2B2B2A1A3B2C3 Only associating with virtuous deeds

How to act when speaking

79
When talking I should speak from my heart and on what is relevant,
Making the meaning clear and the speech pleasing.
I should not speak out of desire or hatred
But in gentle tones and in moderation.

How should we talk in general? We should mostly be concerned with saying things which the other person is going to be pleased to hear. The words we utter and their meanings should be related. The meaning should be clear. We should not constantly utter words indiscriminately under the influence of attachment and hatred. (This is mainly talking about the motivation, which should be free of attachment or hatred). Our words should be gentle. We should not waste people's time by speaking at length for no reason. We should say what has to be said directly taking just the right amount of time. This is how we should speak with others. Buddha taught this in the *Sutra of the Tenth Ground*.

In the *Bodhisattvacharyavatara*, all that Shantideva teaches is to be found in the Buddha's sutras because Shantideva knew all that was taught in the sutras and was thus able to extract the points contained in them. In many cases, the points are dispersed throughout the sutras, one point here, another there, so that not all the points are to be found in one place. This is because Buddha would teach on a certain subject on one occasion, then in a different place to a different audience and at a different time. All the advice [on a give subject] would not be given all at once. What Shantideva did was to take the points scattered in the sutras and put them together. He did not simply write his own ideas.

This is generally how we should relate to other people. Of course, when a great purpose is served, which outweighs the negative side, harsh words should be spoken. There are such occasions.

How to act when looking

80
When beholding someone with my eyes,
Thinking, "I shall fully awaken
Through depending upon this being,"
I should look at him with an open heart and love.

When we are very thirsty, if we are given a cold drink it gives us a satisfying feeling, pleasant, free of discomfort. Similarly, when our eyes fall on a sentient being, we should look on them with love by thinking, "Due to this sentient being I can reach the state of a Buddha, free of all faults and possessing all qualities complete." It is a fact - if we do not meditate on love and compassion referring to the sentient beings, we will never be able to reach the point where we are free of all faults and possess all qualities complete. Therefore, love, compassion, and the practices of generosity, morality, and so forth, being developed in our continuum is thanks to the sentient beings. Therefore, thinking of the kindness of the sentient beings, we should look at them in a loving fashion.

Only associating with virtuous deeds

3B2B2B2A1A3B2C3A Generosity to the special field of generosity
3B2B2B2A1A3B2C3B Virtuous deeds through our own force

3B2B2B2A1A3B2C3C To continually enhance our virtue, engage in actions after examining their purposes

Generosity to the special field of generosity

81
Always being motivated by great aspiration
Or being motivated by the remedial forces,
If I work in the fields of excellence, benefit, and misery
Great virtues will come about.

"Always," *tag par*, conveys the idea that virtue is to be practiced continuously. *Mngon zhen…pa*: and the motivation we have when we practise them, the wish to do virtue, should be a very forceful aspiration.

The second line, *gnyen… nyid*, the antidote to attachment is non-attachment; the antidote to hatred is love. Each delusion has an antidote which is incompatible with it, (its "discordant class"). We should be motivated by those antidotes. When motivated by love and compassion, we have the antidotes to hatred, on the one hand, and ill-will and violence, on the other.

We should practise virtue continuously, we need a strong motivation wanting to practise virtue, and the kind of motivation we need should be associated with such opposites and antidotes to the delusions as love and compassion.

Our virtue should be practised in relation to special fields of virtue. The Three Jewels are a special field of qualities. When we make offerings to the field of the Three Jewels, the virtue is said to be very powerful because they are a special field of the greatest of qualities.

Furthermore, being of benefit to, helping, our mother and father is said to be a huge and vast virtue. Especially our mother; she is a very special, exceptional field of benefit. Should our mother of this life become poor, helping her by giving food, clothing, and so forth, we will have benefited her very well, but that is just helping her in one of her lives, whereas if we are able to benefit her by giving her advice which gets her mind into virtuous actions and into actions that benefit others, that is the best, that is an action which benefits our mother over many lives.

Then there is generosity to the field of the suffering, those who are poor and needy. Giving them food, drink, or whatever they need to assuage the particular suffering which is tormenting them and making them afraid. That is also the best kind of generosity.

Thus, virtue is something we should practise always, with a strong motivation, one in which the antidotes to the delusions partake. The object in reference to which the virtue is done should be either the Three Jewels, mother and father, or the suffering sentient beings. Either making offerings up to them, or giving down to them. This way we will have generous actions which are extremely extensive. So this is explaining the practice of generosity.

Virtuous deeds through our own force

82
Endowed with wisdom and joy
I should undertake all that I do.
I (need) not depend upon anyone else
In any actions that I undertake.

When practising deeds of generosity, we should do so with expertise in what is suitable to do and what is not suitable to do. We need to have a good understanding of what is suitable and what is not when we are practising the karma of generosity. Furthermore, we should have a mind of lucidity regarding the practice of virtue, in the sense of not having thoughts like, "Oh, this is too much," but rather with joy, lucidity, and delight. This is talking about lucid faith. We should make ourselves able to practise virtuous deeds at all times, without having to have others motivating us, in a frame of mind characterized by these.

Where it says, "With expertise in what is to be adopted, (what is suitable), and what is to be discarded, (what is not suitable)," it means, for example, when you know that a Bhikshu does not eat after noon, offering him food after noon has the fault of not being skilful. Similarly, offering meat to one who does not eat meat, and so forth.

In the first line, *mkhas* refers to expertise in what is suitable to do and what is not suitable to do, expertise in the practice of adopting and discarding. Our practice of generosity has to be qualified by such expertise.

We should not only practise virtue when others are egging us on. Nor should we only have the idea of practising virtue but instead push others to, thinking that in this way we will get virtue. It is best if, rather, without need for those, we are able to practise virtue through our own initiative. If we are not able under our own steam, then getting others to or doing so in reaction to the encouragement of others will be virtue, but the other way is the best.

To continually enhance virtue, engage in actions after examining their purposes

83
The perfections such as generosity
Are progressively more exalted
But for a little (morality) I should not forsake a great (gift).
Principally I should consider what will be of the most benefit for others.

Each of the six perfections from generosity up to the perfection of wisdom is successively more exceptional than the previous one, outweighing it in power and many other ways. Having examined each and understood that it is so much greater than the one before, we should engage in them by going on to the higher and higher ones in sequence. We should not think that we are practitioners of generosity and so do not need the practices of morality and so forth. We should not ignore and neglect the higher practices.

When we have to make a choice between two actions, one which is great and one which is small, because both are necessary but we cannot do them both because they come up at the same time, we should omit the lesser and go ahead with the one which is a greater virtue and which has a greater purpose.

For example, if we have the Pratimoksha, Bodhisattva, and Tantric ordinations, if we are faced with having to do either one or the other of two actions, each involving a downfall of going against [any of] those ordinations, under such circumstances that it would be incorrect to do neither, we should omit the one involving the heaviest negativity and go ahead with the one which involves the least negativity. That is how it works on the negative side. On the positive side, of course, you would do the greater and discard the smaller.

If we do one action, it benefits us, and if we do the other, it will benefit many people; when we have to do at least one of these and cannot do both, we should chose to do the one which benefits the many. This is because others are more important than self, and because the majority is more important than the minority, therefore we should do what is beneficial for the more important.

Ultimately, in fact, when we engage in the welfare of others, by the way we accomplish our own welfare. It is not so that when we work for the welfare of others that we do not accomplish our own welfare at all. For example, whether we give our own food, clothing, and so forth, to a poor person, or make offerings to the Three Jewels, anyway we receive a great virtue and later on we will get good results from that. Therefore, when we accomplish the welfare of others we are already accomplishing our own welfare, because it comes as a side-product.

For example, achieving our own welfare to the highest level possible cannot be done without the welfare of others also being achieved to the highest level possible. As a matter of fact, the achievement of our own welfare to the highest level possible and the achievement of the welfare of others to the highest level possible occur simultaneously. When is our own welfare achieved to the greatest possible degree? When we become free of all faults and have developed all our qualities to completion. When do we achieve the highest welfare of others? We can only do that through eliminating all our own faults and developing all our qualities.

Accomplishing the welfare of others is the way that a wise and intelligent person accomplishes their own welfare, and this is because it is depending on accomplishing the greatest welfare of others that we are able to accomplish our own welfare in its highest form.

Those of us who have the Bodhisattva vow should practise the three moralities. This is another way of saying that we have to practice the six perfections. What are the three? That of restraint from faults and of gathering Dharma virtues, both of which we have already looked at, and that of benefiting the sentient beings, which we are about to look at.

The morality of restraint from faults means whatever ordination we have we in our continuum, whether it is a lay ordination, monk's or nun's ordination, Bodhisattva or Tantric ordination, restraining from the side which is not in keeping with that

ordination, stopping that discordant side, ceasing actions which are against, or contradict, or are incompatible with that ordination.

Explaining the morality of gathering Dharma virtues means stating how we should practise virtue by way of our body, and by way of our speech, how our normal conduct and behaviour should be, what attitude we need, explaining that our conduct should be noble and so forth.

How to train in the morality of benefiting the sentient beings

3B2B2B2A1A3C1 Working for the welfare of others voluntarily
3B2B2B2A1A3C2 The conduct of gathering others without oneself being marred by offences
3B2B2B2A1A3C3 Training in the conduct of guarding the minds of the sentient beings without oneself being marred by offences

Working for the welfare of others voluntarily

84
When this is well understood,
I should always strive for the welfare of others.
The far-seeing Merciful Ones have allowed (a Bodhisattva)
To do some actions that (for others) were forbidden.

The first to lines pose a question: Bodhisattvas live their whole lives accomplishing the welfare of others within knowing what is to be taken up and what is to be discarded - what is suitable to do and what is not suitable to do. Working for the welfare of others means so many things. Because there are so many actions that need to be done, if we think that by doing a certain action we ourselves will be sullied by an offence, what should we do?

The reply is in the second two lines: Buddha, endowed with great compassion wanting sentient beings to be free of suffering, expert in applying himself to works for their welfare, directly perceives even hidden objects of knowledge, seeing each and every phenomenon and action at all times, without a single moment where any phenomenon is hidden to him. He has forbidden the seven negative actions of body and speech to the practitioner mainly striving for his own welfare, such as the Hearer or Solitary Realizer, to one who is studying and training in such a path. But he permitted Bodhisattvas to do any of those seven, although they are forbidden for those other practitioners, if a very great purpose is served.

Thus, each of the seven of body and speech are permitted on occasions where the purpose is extensive enough. On such occasions not only is there nothing wrong in doing it, but by doing it that Bodhisattva accumulates a vast collection of merit. There is that purpose.

In the *Sutra on Expertise in Method*, there is mention of a certain Bodhisattva who was a ship's captain named Greatly Compassionate. Through killing a man, he once completed a collection of merit that would have taken many aeons to accumulate. This

man wanted to capsize the boat whose passengers were all high level Bodhisattvas, all of whom were working extensively for the welfare of the sentient beings. Even though he would have been drowned along with them, he was set on doing this because he did not like the Mahayana.

Among them was this Bodhisattva who killed him with a short spear, motivated by compassion. He saw that if this man had killed all those people, since they were all highly realized beings, all possessing the capacity to accomplish the welfare of others extensively and all working at deeds that achieve the welfare of others extensively, it would be harmful for many sentient beings, destroying the happiness and benefit of so many sentient beings. Therefore that Bodhisattva felt compassion for him, seeing that by killing all those Bodhisattvas he would have been creating an unbelievable amount of negative karma, since even killing one Bodhisattva is so bad, which can be seen from the fact that even giving a Bodhisattva a dirty look is such a great offence. Thus, out of compassion, he killed that man.

By killing him with a motivation of compassion, he accumulated a great deal of merit because all those Bodhisattvas who were working so extensively for the welfare of others were not killed. From that side he completed many aeons of merit.

During the first chapter we were saying that if all the sentient beings were to be imprisoned and we were to free them, the virtue would be vast, since even freeing one sentient being from prison would be a vast virtue. Similarly, if all the sentient beings in the world were blind, and we were to give them each new eyes, the virtue would be extremely extensive. Still, in the one case we would only have freed all the sentient beings from the suffering of being sightless and we would only have given them the happiness of sight, and in the other case we would only have freed those sentient beings from the suffering and problems of staying in prison and given them the happiness of being free of that. Nothing other than that.

Far greater still than the virtue of freeing all those sentient beings who are in prison and giving sight to all those who are sightless is the virtue of helping a Bodhisattva a little with the mind of lucid [faith]. Greater still than the evil of taking out the eyes of all the sentient beings and putting all sentient beings in prison is the evil of giving a Bodhisattva a dirty look with a wicked mind. The suffering of this is much greater. At first glance this idea might not go down very well with you, but there are reasons.

A Bodhisattva wants to liberate all the sentient beings of the three worlds from the suffering of the lower realms and cyclic existence and give them happiness which is final and unequaled, and puts all his or her energy into bringing that about with all actions of body and speech. Therefore, since the Bodhisattva has such an attitude, helping such a being is helping all sentient beings become free of all the suffering of the lower realms and cyclic existence and gain the state of Buddha, whereas harming such a being is harming the sentient beings' liberation from the lower realms and cyclic existence and gaining the state of enlightenment. Therefore, even a little harm has such huge repercussions, in terms of bringing such deep and extensive suffering, and even a little help brings such amazingly good results.

For a Bodhisattva, who is engaging in the four means of gathering a following in order to mature the continuums of others and the six perfections in order to mature his own continuum, there are occasions when permission is given to do one of the seven of body and speech. Such occasions are when there is a truly great purpose. For persons training in the path of the Hearer or the Solitary Realizer, there is no occasion when they are permitted. This is because such people are not able to develop in their minds the determination to gain enlightenment for the sake of all sentient beings. They ask themselves, "How could I ever accomplish the welfare of all sentient beings? I could never do that." They fear that, and are disheartened by it. They are not mentally equipped to cope with the decision of exceptional resolve, since it involves thinking "I myself will free all sentient beings from suffering, I myself will bring happiness to all sentient beings." For a person unable to think in that way, the path of meditating on the four noble truths, the twelve links, and so forth is taught.

The conduct of gathering others without oneself being marred by offences

3B2B2B2A1A3C2A Gathering through materials
3B2B2B2A1A3C2B Gathering through Dharma

Gathering through materials

3B2B2B2A1A3C2A1 The distinction of giving food, clothing, etc., and not
3B2B2B2A1A3C2A2 Not harming the body for a trifling action
3B2B2B2A1A3C2A3 Explaining the time and purpose for giving the body in generosity

The distinction of giving food, clothing, etc., and not

85
I should divide my food amongst those who have fallen to lower realms,
Those without protection, and practitioners,
And eat merely what is sufficient for myself.
Except for the three robes I may give away all.

When we are eating food, we should share it a little with, if there are any, nearby animals and pretas (*log par ltung ba,* the hell realms are not mentioned), *mgon med,* sick people, people who are without protection or refuge, *brtul zhugs gnas,* pure companions of compatible conduct, friends and companions. This is to be done through imagining animals and pretas, and if there are sick people and companions around, a share should be given to them.

We should eat moderately, and not grab lots. Eating too much will make us unwell and tired. It is advised that the stomach should be two parts full of food and one part empty so there is space for water and air to go. That is more healthy.

A general motivation when eating should be to satisfy the many parasites inhabiting our body with food for the time being and to bring them into our circle of followers in future and satisfy them then through teaching them the Dharma.

According to the Bodhisattva practice, we would think: "Having today eaten food which, like all my body, resources, and so on, has been already dedicated to all sentient beings, I shall accomplish the welfare of all sentient beings."

In the context of Tantra, we would generate ourselves as the yidam deity, bless the food like inner offering, and contemplate eating the food in the fashion of a burnt offering.

In general we should not be eating our food in order to fatten ourselves, to make our body firm, or the like, but as a means to nourish the sentient beings.

If a Bhikshu has only one chogoe, namjar, and shamdap, which are the three Dharma robes, he should not give them away. If he has several of each he is free to give away his extras if someone asks and is in need. If he only has one of each he should not give them away, because the upper and lower parts of his body need to be taken care of, protected from wind, rain, and so on. Thus, everything but the three Dharma robes are to be given away.

"Gathering through materials" means, simply, that when we give our pure companions of compatible conduct, all sick people, and so on, (without need to mention animals and pretas,) a small portion of the food we have to eat, they are pleased, and then if we give them Dharma advice they will be receptive.

Not harming the body for a trifling action

86
This body which is being used for the sacred dharma
Should not be harmed for only slight benefit.
By my behaviour in this way
The wishes of all beings will be quickly fulfilled.

There are two occasions: one when this body is to be protected and one when it is to given away. Our body should not be given away through amputating the limbs and so forth for a small purpose, or when there is not much point. It should be protected. It should guarded like we would a wound of the body if we were to enter a crowded place. If it is used well for practising Dharma, there is so much that is so worthwhile and meaningful we can do with it, when we think in terms of this body possessing the eight freedoms and ten endowments favourable for practising Dharma. Therefore we should look after it, and if we do, depending on it we will be able to gain all that we want on temporarily and ultimately through practising the three higher trainings and so on.

Explaining the time and purpose of giving the body in generosity

87
Those who lack the pure intention of compassion
Should not give their body away.
Instead, both in this and future lives,
They should give it to the cause of fulfilling the great purpose.

When should we give our body away, then? The great Bodhisattvas have trained so thoroughly in the mind of giving that if there is a need to cut off their arms, legs, head, and so forth and give them away, it is no more to them than taking a leaf off a tree and giving it away, because they have no cherishing of their body and feel no regret at all. When we have become like that, then if there is a special purpose we should give it [or parts of it] away.

When we have not trained well in the mind of great compassion, and when our intention is not pure, thinking, "If I give my body I shall become so famous," we should not give our body away. The time to give our body is when we have a highly developed familiarity with great compassion.

Our body should be given away when we see that it would be really worthwhile for this life and the future life, that through it in this and future lives we would go from happiness to happiness, bringing great results, and that it will be able to benefit others greatly.

Why should our body be protected? Above were we not saying that this body should not be cherished, and that we should not be fond of or attached to it? The point is that before we were saying that the entity of the body is unclean, comes from causes which are unclean, [since] it arises from the sperm and egg of our mother and father as its causes, and it is a container full of all sorts of unclean substances, it is a basis regarding which all sorts of wrong is done, and that therefore we should not have so much attachment to it, thinking of it as so very clean. That was the reasoning.

Saying that our body should be protected does not mean we should be attached to our body. It means if we use our body we will be able go along the paths to liberation and omniscient mind, that those goals need such a body, and since it is so useful we should take good care of it, seeing how important it is.

When giving the body, if it means a great problem and a great deal of suffering that will torment our mind and we will not be able to do it with great joy and delight, we should not give our body away. Similarly, having given our hand away, for instance, if we would not be able to rejoice, thinking, "Great, I have been able to do something vastly helpful for others," but instead feel regret and suffering, then it is not the time to give. When, from our own side, we can give without a trace of miserliness, with joy and delight, with compassion for the person who is asking, and even if a little problem and hardship is involved, still we freely accept that, then it is the time to give our body. If we give at such a time, we will accumulate a vast collection of merit, and in this and future lives, one after the other, we will experience far-reaching results.

Still, even before the time has arrived to give our body, we should train again and again in the mind of giving, the intention to give our body to others, and thereby get in the habit. In fact, reaching the right time to give is something which depends completely on training again and again in the intention to give. When our familiarity with that intention is complete, when it has been developed to a great enough extent, the time to give will have arrived. Therefore we must train again and again in that intention.

The Six Session Guru Yoga says, "My body, likewise my resources; my accumulation of merit of the three times; for the sake of all the mother sentient beings; from today

onwards I give without a sense of loss." This is the practice of training in the intention to give which those with the Tantric and Bodhisattva ordinations have to go through six times each day, to become accustomed to that intention.

"Did we not already give our body to our guru at the beginning? After taking the Tantric ordination, isn't there a point where we offer our body to our guru?" At that point we are giving ourselves to our guru as a servant, thinking, "Whatever you need me as a servant for, whatever the work it might be, please do so, henceforth I am your servant." But now when it is talking about the time having arrived or not, it is talking about slicing the [very] flesh from our body and giving it. So it is different.

Gathering through Dharma

3B2B2B2A1A3C2B1 The physical comportment of a listener to whom it is not suitable to explain Dharma
3B2B2B2A1A3C2B2 Examining the different intentions of vessels
3B2B2B2A1A3C2B3 Not joining those with appreciation for the vast to the inferior

The physical comportment of a listener to whom it is not suitable to explain Dharma

88
The Dharma should not be explained to those who lack respect,
To those who, like sick men, wear cloth around their heads,
To those holding umbrellas, sticks, or weapons,
To those with covered heads.

In general, Dharma should not be explained to a person with no respect for the Dharma or the person revealing the Dharma. The conduct of the listener and teacher should both be as follows: except in the case of being physically unwell or in poor health, the former should be seated lower than the teacher. Exceptions are made for the poorly.

When the person's head is not diseased, it is improper to have cloth or the like wound round the head, tied around it, or covering it up in any way.

The listener should not be carrying an umbrella, a staff, or weapons which can be used to inflict physical harm. To people keeping such items about them, the Dharma should not be explained. This is the general procedure. We have to look at the case for and against. The case is strong for a person who is not well. Variations in time and place also make a difference.

Examining the different intentions of vessels

89
Nor to a woman unaccompanied by a man.
The vast and profound should not be taught to lesser beings,
(Although) I should always pay equal respect
To the Dharmas of the lesser and higher beings.

To a person who has no wish to accomplish the welfare of all sentient beings, who does not think, "If only all sentient beings might be benefited; if only all sentient beings might be happy; if only I could be free of all faults and possess all qualities for the good of all sentient beings," it is not right to teach that all that is necessary. People with an inferior attitude, for example, Hinayanists want to abandon their own suffering of the lower realms and samsara, and gain liberation, so they contemplate the four truths and karma and its results. The means for how to generate the vast ideas of the Mahayana should not be explained to them. If we do, their mind is endangered. They might be deeply upset and end up turning their back on and disliking Dharma all together.

"Does that mean there is never going to be a time when the Hinayanists generate bodhicitta in their continuum and attain the state of Buddha? If there is, then if you do not teach them the Dharma of the Mahayana, how can they ever generate love, compassion, and bodhicitta, in their continuums?"

The time to teach these topics to them is when they have been shown and they have seen that the Hinayana path they are studying and training in is not enough for them to able to accomplish their own welfare completely, nor for them to abandon all that they themselves need to abandon, nor for them to gain all possible qualities, and that something needs to be added from elsewhere.

In this verse it alludes to certain features of the practice of the monks and nuns. [In the case of a monk], if a woman does not have a companion, man or woman, he should not explain Dharma to her in a secluded place in an intimate setting because the person teaching has certain precepts to keep and there is the danger of attachment developing, there is, consequently, a danger of him not being able to keep his precepts.

In general, it is not negative for a man and woman to have sexual relationships, but for monks and nuns it is different, because they have already given their word to keep these precepts, that they will not partake of the pleasure of sex, that they will give up the pleasures of cyclic existence. They have taken on that commitment. That is the background against which this point is explained. It is not saying that in general it is bad to have sexual relationships with men or women. Ordained people have given their word not to experience the pleasure of sex and to keep [certain] precepts, and therefore for them there is the particular danger of not being able to keep their precepts.

In general, Buddha said that Bhikshus and novices should not be alone with a woman - so that there is just him and the woman - in a secluded place, [or] in some room or other, without some companion or other. Even if the two do not actually have sex, if a lustful mind arises the precepts and the mind are wounded. If he looks at her and with a mind of attachment thinks, "She is nice," or the like, damage is done. Therefore, if right from the beginning he were to keep his distance, it would be helpful to him in keeping his precepts. So we [ordained people] have no right to be in an isolated place [with a person of the opposite sex]. There is much discussion of this in the Vinaya.

When there is a companion present, [such as] a companion in the discipline, there is no fault. In contrast, when the two are talking together in a public place, like in a waiting room where many people are coming and going, the case against is reduced. When you take her to your room, close the door, so there is just the two of you, the case

against is much greater. If it is your mother, sister, or the like, there is no fault. It is when the woman is not a close relative.

The last two lines of this verse do not mean it is correct to turn our back on the Hinayana and say it is inferior and bad. We do not say that it is not suitable to practise it and that we should definitely practise the Mahayana Dharma, that the Dharma of the Hinayana has no method for gaining enlightenment, or that it has no path to enlightenment. We should not even think that, let alone say it to others. The Dharma of the Hinayana was all taught as a method of enlightenment; the Dharma of the Hinayana and of the Mahayana are the same from this point of view. For those people whose minds are not capable of or suited to the vast ideals of the Mahayana Dharma, the Hinayana Dharma was taught as a method for enlightenment. Therefore, Buddha definitely taught the Dharma of the Hinayana as a means for them to attain enlightenment.

However, a person cannot gain enlightenment with just the Dharma of the Hinayana. The Dharma of the Mahayana has to be added to it. It is just like an onion; an onion is a method for making a delicious meal, but onions on their own cannot do it. You need other things besides just onions to make a good meal.

To some, Buddha taught a Dharma which was most profound, like that of the Mahayana Vajrayana, but to others he taught a Dharma which was not. Was that favouritism? No! From the Buddha's side there is the same fervent wish for all sentient beings to be free of suffering and to possess happiness, and all he teaches is a means for that. Differences between the varieties of Dharma that he taught in terms of some being more profound than others reflect differences in the audience: some cannot withstand the more profound varieties.

In general, the Mahayana is full of ideals which are so far-reaching. It is extremely vast in intention and in application. In comparison, the intentions of the other are inferior. It is quite appropriate to make this point. But we do not differentiate between them by saying that one is good and one bad, one taught by Buddha and one not, that one is good to practise and one should not be practised. If we do we create the very heavy karma of abandoning the Dharma. That kind of karma shoots you directly into the hell realms like an arrow loosed from its bow - if you do not confess, that is.

We must understand that all these were methods taught to attain Buddhahood, and have a sincere faith, respect, and appreciation for them all, thinking, "So good," [for] each was taught in accordance with the minds [of the trainees]. The Buddha knows the motivations, ideas, and interests of the trainees, and therefore is able to teach them with a great variety of methods that accord with their ideas. When *we* teach others we do not know their ideas and thoughts, so we can do nothing more than teach what we think we should.

Similarly, we should not say, "Sutra is not good, Tantra is good, Tantra is what you should practise." It will be the same: abandoning Dharma.

Not joining those with appreciation for the vast to the inferior

90
I should not communicate the Dharma of a lesser being

To one who is a vessel for the vast Dharma.
I must not forsake the (Bodhisattva) way of life,
Nor mislead others by means of sutras and mantras.

We should not say to those who have an appreciation for the Bodhisattva vehicle that it is so difficult to think of, that thinking, "I must achieve the welfare of all sentient beings" is itself really hard, that actually there is no possibility of achieving the welfare of all sentient beings, and that it would be better simply to seek one's own personal liberation from the suffering of the lower realms and of cyclic existence. If we talk to such people in that way and their minds change, we ourselves will receive, is it the root Bodhisattva downfall of turning away from complete enlightenment? This one occurs when our explaining those things in such a way causes the mind of the person involved to turn back from and abandon or discard the Mahayana. When we say to the person [with appreciation for the Mahayana] that attaining enlightenment in the Mahayana takes such a long time, three countless great aeons, and the person's mind changes, we get this downfall.

When a friend, companion, or the like, is keeping good morality and has excellent conduct, and we say, "It does not matter if you commit the odd offence, when we recite sutra and mantra it is all purified, so it is okay. Committing a few faults here and there does not matter."

Training in the conduct of guarding the minds of the sentient beings without oneself being marred by offences

3B2B2B2A1A3C3A Extensive explanation
3B2B2B2A1A3C3B Summary

Extensive explanation

3B2B2B2A1A3C3A1 Giving up physical activity which is wrong and provokes a loss of faith in others
3B2B2B2A1A3C3A2 When indicating the way and so on, how to act
3B2B2B2A1A3C3A3 What to do about the activity of laying down

91 - 93
When I spit or throw away the stick for (cleaning) my teeth,
I should cover it up (with earth).
Also it is shameful to urinate and so forth
In water or on land used by others.

When eating I should not fill my mouth,
Eat noisily or with my mouth wide open.
I should not sit with my legs outstretched
Nor rub my hands together.

I should not sit alone in vehicles, upon beds,
Nor in the same room with the women of others.
(In brief), having observed or inquired about what is proper,
I should not do anything that would be disliked by the people of the world.

On the trains in India even nowadays you can still obtain a short piece of wood which is prepared for use as a tooth-brush by fraying, or crushing, the end. When such a stick has been finished with and is therefore evidently a dirty object, it should not, it says here, be thrown mindlessly where people are in the habit of walking back and forth.

The same applies to any phlegm we cough up. It should not be spat out onto such places. Nor should snot be blown out onto ground - a custom you will see in the East but not in Europe, in general - which is used by a lot of people. They should all be placed discretely in places not much used by a lot of people and where they will not be seen by a lot of people. In Europe, we have plenty of waste-bins here and there so people aren't tempted to do all the above, but in India everyone - Tibetans included - has the disgusting habit of flinging their snot on the ground and spitting all over the place. They do it without even thinking about it. When we do that, however, leaving that dirty stuff in places used by a lot of people, it offends them, they find it nauseating, it makes them feel uncomfortable.

It is because there are these minus points against that we try to be so clean, and why some wise person introduced the custom of leaving waste-bins all over the place in Europe.

In so many ways the comportment of Western people, their way of looking, even, their way of talking and so forth, are on the whole very much in keeping with the teachings of the Buddha. Of course, there are quite naturally exceptions to the rule. It must be that you are taught while young, either at home, at school, at church, or the like. The instruction that you receive is most excellent. Obviously you are told to be calm, not to speak unpleasantly to others, not to stare, and so on; at worst, to look discretely. Very good. This is what it says here that the Buddha has taught.

Excrement and urine should not be left where a lot of people will see them, in places used by a lot of people, nor in water used by a lot of people. Not only does this offend human beings; even the god-guardians of the side of virtue are displeased to see it and dislike it, and they will speak ill of us for it.

Now there is some advice on how to eat. When taking soup we should not make a sound like, "hoo hoo" over it, or noisily blow on it, with the sound, "poo poo," or chew on our food noisily with a "chak, chak" sound, [the noise some people make when working on a large wad of chewing gum or on a piece of toffee, a sort of sucking sound].

As I have said, it is obvious that you are brought up to eat politely, because you can see even with young children how they only eat a little at a time and so on. Sometimes you might get worse as you grow up, but it seems your parents do instruct you properly. Anyway, eating noisily really is not nice.

Nor should we be in a great panic and take enormous mouthfuls at a time so that when we are already half-finished everyone else has hardly started. People will not

openly criticize us, but anyone with good manners, whose conduct is calm and subdued, will consider us ill-bred. Deep down they will register us as gross. So we should not eat in this way at all. Bolting our food down without even chewing it even puts us in danger of falling ill.

Sometimes you will see a person taking a huge mouthful and passing the bulge in their cheeks from one side to the other in slow rhythm as they painstakingly chew their way through it, with their ears waggling as they do so. We should not eat like that, either. We should aspire to comportment that is calm and subdued, conforming with the accepted norms for good manners.

For the Bhikshu, there is mention of how to eat food among the Bringing Downfall (*Tungje*) and Bringing Offences (*Nyeje*). Most of those are to do with rules of behaviour which anyway are just like established European standards.

If we are sitting on a throne or bed of some sort and the person with us is on the floor, we should not sit there with our legs outstretched, on a chair or the like, because this is not a very attractive way of behaving, and will fill the other with disrespect. Nor should we sit among a lot of people with our hands clasped behind our head.

Exceptions are made, like for instance, if we are unwell in some way. In many areas Buddha made exceptions for sick people. It is also socially accepted that if a person is well then exceptions are made.

A man or woman without a husband or wife, boyfriend or girlfriend, should not sit close together on a seat or bed with the partner of a friend, nor ride a long distance on a horse, sleep in the same room, or the like, with that partner. There is a distinct disadvantage in such close physical proximity. The other partner might be suspicious. The risk is also run of others being suspicious. What do people think if they see or hear of a man and woman emerging from the same bedroom? Of course they are suspicious. So there is this disadvantage. The disadvantage is less in the case of a relative, our mother or father. If we are ordained, there is even more reason to avoid all this, when it is not a close relative such as our mother.

When we go to a foreign country, [we need to be sensitive:] there might be certain ways of doing things which are considered free of fault in one country, but in another there might be no such customs, and they might be deemed faults. There might be other things which are considered not so bad, but in another country it might be considered very bad to do them. Therefore, when we go to a different country we should inquire about the customs and follow them.

When indicating the way and so on, how to act

When people are confused about the way approach us with inquiries, the fashion in which we reply should be a respectful one which warms the other.

94 - 95
I should not give directions with one finger,
But instead indicate the way
Respectfully with my right arm

With all my fingers fully outstretched.

Nor should I wildly wave my arms about,
But should make my point
With slight gestures and a snap of the fingers -
Otherwise I shall lose control.

When we are showing the way, we should not point our index finger aggressively, but calmly and politely indicate with our whole hand. The idea is that using our index finger tends to be a little bit rough, whereas when we point the way by means of our whole hand, with all four fingers extended together, it seems a little more gentle and will have the effect of striking the other as a more agreeable fashion of communicating.

When going along the road, we should not without reason cry out loudly, wildly bending and stretching them. If we do there is [even] a danger of harming certain non-humans. We should equally avoid all sorts of pointless actions which are not calm or subdued and which make us look a little touched.

Behaviour which is lacking in conscientiousness means that of acting indiscriminately with our body, talking loudly and so on without any purpose. Our three doors should be correct, conforming with the way, and conscientious.

What to do about the activity of laying down

96
Just as the Buddha lay down to pass away
So should I lie in the desired direction (when going to sleep),
And first of all with alertness
Make the firm decision to quickly rise again.

We should lay down in the way of Buddha when entering into Nirvana - lying down on the right side, right hand under the head, so that the right shoulder is in contact with the ground, and with the left leg on top of the right, the right being on the ground. That is how we should sleep.

Our mind should be put on a virtuous referent through reliance on mindfulness and vigilance. When we sleep with our mind on a virtuous referent without distraction, without forgetting, our discernment will be good.

Sleep is for refreshing the body. We need a little sleep. Sleep, repose, and bathing, are for refreshing the body. We should sleep with the motivation: “Having slept a little to refresh my body, I shall arise quickly and put my energy into virtue.” When we have the decision to arise swiftly it is helpful for avoiding a long, heavy sleep, for example, if we go to sleep with the thought of getting up early it seems to help in waking up a little earlier.

Sleeping without forgetting a virtuous referent means we are sleeping within having a virtuous mind manifest. When we are falling asleep, if we recollect a virtuous referent and thereby sleep with our mind having been sent into virtue, our sleep itself becomes virtuous. Therefore it is important. Similarly, if we sleep within thinking of

attachment, hatred, and other bad things, our sleep becomes non-virtue. And when we do not particularly think of anything, our sleep is neither virtue nor non-virtue. Making our mind virtuous is important.

Summary

97
(Although I am unable to practise all)
The limitless varieties of Bodhisattva conduct,
I should certainly practise as much as (has been mentioned here)
Of this conduct that trains the mind.

Having generated bodhicitta, the points for the Bodhisattvas to practise are limitless. They do all have to be practised, but if we are not able to practise them all from the beginning, what do we to do? First, we should train ourselves in the modes of conduct explained above. These train the mind in relation to eating food, wearing clothes, interacting with people, and helping others in more superficial ways.

We should first train in the above good conduct of body, speech, and mind, then, when we have the ability to train in the finer points of practice, we should train in those too.

The method for making our practice excellent

3B2B2B2A1A4A Extensive explanation
3B2B2B2A1A4B Conclusion

Extensive explanation

3B2B2B2A1A4A1 The cause making our training pure
3B2B2B2A1A4A2 The basis of practice
3B2B2B2A1A4A3 For whose sake
3B2B2B2A1A4A4 The basis to be learnt and contemplated

The cause making our training pure

98
Three times by day and three times by night
I should recite *The Sutra of the Three Heaps;*
For by relying upon the Buddhas and the Awakening Mind
My remaining downfalls will be purified.

Although we might make great efforts to do well with the various essential points of practice, due to our mental afflictions we might nevertheless come to be marred by faults. What should we do then? The following is a response to such a question: we should purify the fault. There are different ways of confessing different kinds of offence, and we should take advantage of such resources. For example, there is the possibility of

restoring our practice through taking self-initiation, or through taking initiation from others. These are methods for root downfalls. Others can be confessed through the various rites of restoration, such as those we practise here during *Sojong*. The downfalls called "middling and lesser contaminations" can be confessed through that rite. We should know these various means of confession and use them. This way we will be purifying faults and making our morality pure.

Sojong - Poshada - might seem quite long and tiring, although it is only twice a month, yet it is so important. It is a very special occasion and deed for us ordained people. It is one of the three foundations described as the three main actions that are to take place in a monastery. Of course, we have a lot of Dharma activities, but these three themselves contain a great deal of practice. The three are the foundations of Poshada, Lifting Restrictions, and Remaining for the Rains. Among these three, the foundation of Poshada is considered the most important.

Especially, three times in the day and three times at night we should recite the *Superior Sutra of the Three Heaps*. This includes the accumulation of merit through rejoicing. Rejoicing in the merit created by others is the best means we have for creating our own virtue. Rejoicing in all the virtue of others is a way in which a deed of great importance can be accomplished even while laying down, according to Lama Tsong Khapa. This means thinking of the actions others are doing in service of others, of their virtue of body, speech, and mind, and so on, and rejoicing, free of jealousy, in which way we ourselves create extensive virtue. For this reason the practice of rejoicing is highly praised.

This practice also includes the confession of evil, which should take place with all four forces present, as you know from studying the *Lam Rim*. If they are not all present we will not be able to purify our evils very effectively. [Of the four,] the force of reliance comes in the Three Heaps - in the Confession of Faults, when we imagine the Thirty-Five Tathagatas and confess in front of them. To confess means to reveal all our offences, our faults, and all the bad that we have done, like splitting open a log of wood and revealing whatever is inside. We invite these Tathagatas and reveal to them all that by saying in front of them, "I have done this and that evil deed." Before them we reveal all the evils we are confessing, thinking, "What I did was not right at all," thus generating regret, and, thinking, "Henceforth I shall not do these actions," we generate the refraining mind. These two are extremely important for confessing evil.

In general, it is not wrong even if we do not visualize. Visualizing the refuge objects, merit field, or the like, invoking them and then [confessing and so forth] in front of them, is an aid to the clarity of meditation, but it is not something we are absolutely obliged to do. With the awareness that all the Buddhas and Bodhisattvas of the ten directions directly perceive all that we have done and are doing, in front of those we can simply think, thereby generating regret, "What I have done was not right;" also, "In future I shall avoid this completely; at least I will avoid it as much as possible," and, "This was a big mistake, and if I do not confess it I shall have to face such awful ripening results as a consequence."

If we build up these thoughts very strongly and then think, "May all sentient beings be happy," "may all sentient beings be free of suffering," we will also have love and

compassion as our force of remedial practice. If we were to reflect, instead, "All phenomena lack existence by nature," the force of remedial practice would be a meditation on emptiness. There are other possibilities, such as reciting MANI, the refuge formula, Vajrasattva, and so on, as the force of remedial practice.

In verse ninety-eight, "victorious" means "having gone for refuge to the victorious three jewels" and "having relied on bodhicitta" means "having meditated on bodhicitta." Having done those, we should pacify and purify - destroy - our evils and downfalls using all four forces as explained above.

Meditating on bodhicitta can be the force of remedial practice or of reliance. Refuge can also be either. If we have regret for the actions we should not have done as if we had swallowed poisoned, we will automatically have the mind of refraining - a determination to be careful in future.

The basis of practice

99 - 100
Whatever I am doing in any situation,
Whether for myself or for the benefit of others,
I should strive to put into practice
Whatever has been taught for that situation.

There is no such thing as something
That is not learned by a Conqueror's Son,
Thus if I am skilled in living in this way
Nothing will be non-meritorious.

Whether we are training in the path for our own sake or the sake of others, our practice with our three doors should be never to practise in a way that Buddha said we should not, of which he said training that way meant bad actions of the three doors. The actions of our three doors should be those Buddha taught we should do and which have temporary and ultimate purposes. As said above, the way of engaging in actions through our three doors should be pure, unstained by faults.

There is a limitless number of practices for Bodhisattvas to engage in for the sake of others. Although a given action might be harmful for one person, it could be helpful for another. Therefore there is no practice of which it can be said, "This is not for a Bodhisattva to practise."

When Bodhisattvas engage in various actions, we should not have non-faith in our minds. There is no Bodhisattva action which does not increase his or her merit. They do all sorts of different things, and when they do so it is not suitable for us to have non-faith.

For whose sake

3B2B2B2A1A4A3A Dedicating virtue for the welfare of all sentient beings

3B2B2B2A1A4A3B Never giving up the Mahayana gurus or practices

Dedicating virtue for the welfare of all sentient beings

101
Whether directly or indirectly, I should not do anything
That is not for the benefit of others.
And solely for the sake of sentient beings
I should dedicate everything towards Awakening.

Whether it is an action which helps sentient beings directly, immediately, or something which is not of great help directly but which is vastly helpful indirectly, the Bodhisattvas do no action lacking benefit for sentient beings. We, too, should put as much effort as we can into actions that benefit the sentient beings, whether the action is of direct benefit for the sentient beings, or even if it is one which has no direct benefit but is useful indirectly.

When dedicating, Bodhisattvas do so for all sentient beings to be benefited extensively and for them to have extensive happiness. We should do likewise.

Never giving up the Mahayana gurus or practices

102
Never, even at the cost of my life,
Should I forsake a spiritual friend
Who is wise in the meaning of the great vehicle
And who is a great Bodhisattva practitioner.

The Mahayana spiritual master we are relying on should be expert in the Mahayana sutras and [explanatory] texts. He should have studied well. He should be of the disposition never to give up the Mahayana comportment, discipline, and behaviour, even for the sake of his life. When we want very fervently to practise the Mahayana texts, it is of great benefit to have such a being directing us in our training.

The bases which should be learnt and contemplated

3B2B2B2A1A4A4A Practising by relying on the sutra set
3B2B2B2A1A4A4B Practising by relying on the treatises

Practising by relying on the sutra set

103 - 104
I should practise entrusting myself to my spiritual master
In the manner taught in *The Biography of Shrisambhava*.
This and other advice spoken by the Buddha
I can understand through reading the sutras.

I should read the sutras
Because it is from them that the practices appear.
To begin with, I should look at
The Sutra of Akashagarba.

When we are training in the path of the Mahayana, our guru should be wise in the Sutras and treatises and willing to stick to the Bodhisattva conduct even if his life is on the line. When we have found such a master, how should we follow him? That is explained here.

In the sutra *Dongbu Koeba* it says that there are great benefits in following the spiritual master correctly. There is great profit for us in it. How? A person who relies perfectly on the spiritual master would never go to the lower realms because of practising guru devotion well. With good instructions from the spiritual master, and practising adopting and rejecting according to those instructions, the disciple will not go to the lower realms. To know how to practise guru devotion properly you can consult the biography of Shri Sambhava in this sutra and other sutras where Buddha explained this topic. Read them, listen to teachings about them, and reflect on them.

Particularly, those who have received the engaging vows and have them in their continuum should read the *Superior Essence of Space Sutra* that explains clearly how to guard the engaging vow once it has been taken.

Practising by relying on the treatises

105 - 106
In addition I should definitely read
The Compendium of all Practices again and again,
Because what is to be constantly practised
Is very well and extensively shown there.

Also I should sometimes look at
The condensed Compendium of All Sutras.
And I should make an effort to study
The works by the same two (titles) composed by the exalted Nagarjuna.

We should look at the *Compendium of all Trainings* which clearly presents the way of giving, the way of guarding the body, purity of the body, and developing the body. It explains how to practise by way of giving, guarding, purifying, and developing the body, and then explains that the same should be practised in connection with our resources and virtue accumulated in the three times.

Because the *Compendium of all Trainings* is quite long, we might not be able to study it at first, so we should look at the *Collection from all Sutras*. There are two texts with this name, one composed by Shantideva and one by Nagarjuna, this refers to the former. [But it does say here also that] Nagarjuna's *Collection from all Sutras* should be studied.

Guarding the body has already been mentioned above. Sometimes it has said the body has to be guarded, and sometimes that it should be given away. Sometimes it has said that it has to be viewed as an enemy, and we are told, "Do not cherish the body." We have to know how to reconcile all that. Sometimes it said that the body, specifically a body with the eighteen freedoms and endowments, is very important. We mentioned above already that such a body is very important because it can be used for gaining liberation. But sometimes we are told that it has to be regarded as an enemy, as the Master Aryadeva says. That means we should not cherish our body, or be fond of it. We should not think of it as clean when it is in fact unclean, and thereby generate attachment to it and cherish it, because in its entity it is unclean, it is produced from causes which are unclean, it is a container of the unclean, it is the basis for experiencing all the suffering of birth, aging, sickness, and death. All afflictions are generated depending on the body. Therefore we should not cherish our body. It is important for us to be able to see the difference between these two.

This body's entity, or nature, is unclean, it is produced from unclean causes, a container of unclean substances, it produces bad results, [since it] produces afflictions, and is the basis for birth, ageing, sickness, and death. It is from this point of view that it is said that we should see our body as our enemy, and not cherish it or be fond of it, thinking of it as being so clean.

Giving the body means that when the time is right, those of us contemplating on bodhicitta should give our body [or its parts] away when:
- we are motivated by the great compassion we have generated toward others,
- if we give it to others, a great purpose is served,
- not being attached to or fond of our body, we are able to give our body away like giving away the leaves of a tree,
- when we have given our body away, we have no regret, thinking, "I should not have done that." On such an occasion we should give. Before such a frontier has been reached, our body should be guarded, understanding that if it is used well it acts as the basis for attaining liberation and omniscient mind.

Purity of the body means not being stained by offences committed by way of our body.

Improving our body means gaining a body in many ways - potential, power, form, and so on - hundreds and thousands of times better than this one in future lives, one possessing the eight resultant ripening qualities, a rebirth possessing the Four Wheels of the Mahayana, and so on. In these ways our bodies getting better and better, coming gradually to possess a body even like that of the Tathagata in being adorned with the good signs and examples and so on. Developing the body means planning to do all that.

Similarly, our resources should be given, guarded, kept pure, and improved. When the time for giving has arrived, they should be given. But usually we should guard them. Keeping pure means not acquiring them through some devious means, such as wrong

livelihood - hinting, hypocrisy, etc. Our resources should not by marred by those. Improving, or developing, resources means practising generosity now will bring extensive resources in future. So that is a means for improving our resources.

The same applies to our virtue. Usually we should guard our virtue. But in general in our meditation we are to give our body and resources along with our virtuous roots of the three times away for the sake of all sentient beings. Purity of virtue means that when we are practising virtue we should make sure that we are not stained by offences in the process. That means practising virtue within having the intention, action, and completion completely pure. Improving virtue means rejoicing. That is the best means for improving virtue.

Conclusion

107
I should do whatever is not forbidden in those (works),
And when I see a practice there,
I should impeccably put it into action
In order to guard the minds of worldly people.

In brief, where it is said in the sutras and treatises, Buddha's own teaching and that of certain exceptional beings, great scholars and accomplished practitioners, "this is not right to do, this should not be done," we should not do those things. And we should do the things where it is said, "this should be done, this is good to do."

We should be very careful in our practice to avoid things which bring criticism and a reverse of faith or non-faith in ordinary, worldly people. Do what you can to avoid ordinary people having the misconception and evil idea in their continuums, "Those Buddhists are not good," "The people practising Buddhism are not good," "Dharma is not good," and so on. If they get those ideas in their heads it is a heavy evil, an inconceivably huge evil. "Buddhists" includes innumerable practitioners who are extraordinary beings. That is why they will have created karma which will force them into the lower realms for such a long time when they think they are bad and have non-faith in them. A similar principle applies to their generating the idea, "Buddhism is bad," and having non-faith in it. Therefore we should try to avoid this happening to them.

Since it is necessary to practise really and not merely pay lip-service, a conclusion

3B2B2B2A1B1 The need to guard mindfulness and vigilance in all the points to train in
3B2B2B2A1B2 The actual point

The need to guard mindfulness and vigilance in all the points to train in

108
The defining characteristic of guarding alertness

In brief is only this:
To examine again and again
The condition of my body and mind.

When our body and mind are engaging in those actions, we should use our wisdom to check whether we are conforming to the trainings or not, whether we are going under the control of the delusions or not, thereby guard with vigilance without letting up.

The actual point

109
Therefore I should put this way of life into actual practice,
For what can be achieved by merely talking about it?
Will a sick man be benefited
Merely by reading the medical texts?

We should be mindful of the instructions given above, and when we enter into a given activity we should do so in the context of a precise evaluation of what is going on.

The purpose of knowledge is to be able to practise. There is not that much point in just knowing. Just knowing these ideas and not using them in our practice means our acquiring knowledge was not that much use. For example, a sick person can recover through knowing how to take the medicine, yet if he only knows how to use the medicine but just holds on to it without using it, there is not much use.

In brief, once we have understood what has been explained above, we should try to put it into practice as much as we can. We have had an explanation of how to keep morality, and although three moralities were mentioned, the fundamental morality is the morality of restraint from offensive conduct. This one mainly means that for those who have the three ordinations - Individual Liberation, Bodhisattva and Tantra - the one which is the root and foundation which makes it possible to practise the latter two well is the Pratimoksha ordination. Practice of the Pratimoksha ordination not going well automatically means that we are contravening the other two, and there is an offence.

Thus, the most fundamental among the three moralities is that of refraining from offences. Without that one, the other moralities cannot go well. And among the three ordinations, the fundamental, or root one is that of the Pratimoksha.

The Pratimoksha ordination is taught in the scriptures of the Hearer Vehicle, but thinking that because we are people studying the Mahayana scriptures we do not need the Pratimoksha ordination is a gross error.

We need again and again to practise the mind of restraint regarding the opposites of the moralities. We need again and again to generate the mind of guarding our ordinations. And in the case of some slight infraction, we should confess.

Chapter Six

Patience

How to train in the four remaining perfections

3B2B2B3A How to train in patience
3B2B2B3B How to train in enthusiasm
3B2B2B3C How to train in concentration, included in common and uncommon shamatha
3B2B2B3D How to train in wisdom, whose entity is insight

How to train in patience

3B2B2B3A1 Explaining the text of the chapter
3B2B2B3A2 The title of the chapter

Explaining the text of the chapter

3B2B2B3A1A Acceptance of practising patience; accomplishing the antidote and rejecting obstacles
3B2B2B3A1B The method of practising patience

Acceptance of practising patience; accomplishing the antidote and rejecting obstacles

3B2B2B3A1A1 The faults of anger
3B2B2B3A1A2 The benefits of patience

The faults of anger

3B2B2B3A1A1A Invisible faults
3B2B2B3A1A1B Visible faults
3B2B2B3A1A1C A brief indication of the faults

Invisible faults

3B2B2B3A1A1A1 Anger destroys the root of virtue
3B2B2B3A1A1A2 Having understood the faults of anger and the qualities of patience, efforts are to be made in practising patience

Anger destroys the root of virtue

1
Whatever wholesome deeds,

Such as venerating the Buddhas, and generosity,
That have been amassed over a thousand aeons
Will all be destroyed in one moment by anger.

The main obstacle preventing whatever virtue you have generated in your continuum from remaining without degeneration is anger. That is principally what obstructs you from creating virtue, and the virtue you have already created from remaining. Attachment, ignorance, and the other afflictions all have the drawback of bringing undesirable ripening results in future lives, but they do not have the ability to destroy the virtue existing in your continuum. Anger is very bad, not only does it have bad results in future, it even has the ability to destroy the virtue in your continuum.

The virtue collected in a thousand aeons from generosity and offering to the Three Jewels (this is the meaning of "venerating the Tathagatas"), "and so on" means the virtue from meditating, keeping morality, and so on. All other virtues are included in "and so on." All this virtue that we have done in the past will be completely destroyed by one instance of anger focused on a Bodhisattva.

Where someone who is not a Bodhisattva has a Bodhisattva as the object of his anger, the virtue accumulated over a thousand aeons will be destroyed.Right now, we have no way of knowing who is a Bodhisattva and who is not. It is true that when you see that a person's verbal and physical comportment makes everyone unhappy, that they provoke criticism from ordinary people, and that they do a lot of bad, based on that behaviour you can infer that the person is bad.

Similarly, when a person meditates a lot, when they have good physical and verbal comportment, they usually do a lot for others, and so forth, from their comportment we can infer they have a good mind inside them. Similarly, when a person has, externally, a lot of bad behaviour, you can use that as a sign, or reason, through which you can realize that the person is bad.

For example, when seeing, hearing of and thinking of the suffering of the sentient beings, again and again makes the person unable to sit still, they cry, it gives them goose bumps, ("makes their body hair move"), that is an indication that the person has great compassion.

When you can unmistakably see certain signs and indications of being good or bad again and again, you can form a reasoned opinion, but in general one person cannot judge another. Not when there are not these repeatedly occurring signs and indications.

We have a habit of saying of this and that person, "He is bad. He does not know anything," but we cannot be completely sure. There are definitely a great variety of emanations of Buddhas and Bodhisattvas, sometimes with a wise aspect, sometimes with an ignorant aspect.

Anyway, if we get angry with a Bodhisattva we create so much evil and destroy so much virtue, so we should be careful, because we do not know who is a Bodhisattva and who is not.

For the virtue created over a thousand aeons to be destroyed, the object of anger has to be a Bodhisattva. In the *Madhyamakavatara* it says that anger destroys the virtue

accumulated over a hundred aeons from practising generosity and morality. That is evidently a much shorter span of time. But the object there does not have to be a Bodhisattva. It is talking about anger toward a person who is not a Bodhisattva. When the object is a Bodhisattva, the evil is greater and the time is longer.

When we prostrate with a mind of faith, with a good motivation, to a stupa containing finger-nails of the Tathagata, hair from his head, or the like, we will take birth as a Chakravartin King as many times as there are atoms of earth under our body. That is the ripening result of making such prostrations. The basis has to be exceptional, such as the hair of the head of a Tathagata, a finger-nail of such a being, or the like; the stupa should be one containing such holy relics, and well filled with prayers and so on.

We might wonder: "I do many prostrations, so I must have a lot of virtue. Why have I still not managed to become a Buddha or Bodhisattva?" The answer is that we do accumulate an amazing amount of virtue, but our anger destroys it.

There is the term, *tshangs pa mtshungs par spyod pa*, "those of similar pure practice." In our case, we all create virtue with a wish to attain liberation and enlightenment, we are all the same on that level. Here, *tshangs pa*, pure, does not mean the god Brahma as it does sometimes. Here it means liberation and omniscient mind. And "similar practice" means those who are the same in making efforts with the wish to attain those. Strong anger towards such a person, towards such a companion, also destroys all our virtue.

A thousand aeons is an extremely long period of time. Just one aeon has eighty intermediate aeons. Of these, there are twenty empty [intermediate] aeons, twenty of formation, twenty of remaining, and twenty of destruction. The aeons of formation are those during which the universe as an environment is forming. One intermediate aeon is the time it takes for the human life expectancy to go from ten years up to immeasurable years and back down to ten years again. That process takes a long time, so you can see the length of an aeon, since it is composed of eighty such periods.

There are one thousand and two Buddhas who come to this world of ours, during this aeon, but they only come during the aeons of remaining. Even then, they do not come at any time, but only when the human life expectancy at that period is ebbing. They do not come when the life-span is increasing.

Even if we are not able to gain high realizations during the time of the doctrine of Shakyamuni Buddha, though we take many ordinations during that time, practise virtue, take care about what we do, and so on, then when the doctrine of the Conqueror Maitreya dawns we shall do very well, even though in the meantime we might have been born in the hell realms and so on. That is something we can be sure of. There are many predictions from and concerning Maitreya Buddha himself concerning this. No matter how badly we do in between times, however difficult it might be for us, later on things will go very well for us when Maitreya's doctrine arrives.

When the sun of the Venerable Maitreya dawns, the lotus of our intellect will bloom, spreading its fragrance in all directions. We shall enter into the Venerable Maitrinath's circle, reach high realizations, and make extraordinary progress on the path. That will definitely be able to happen.

Therefore when right now we make statues and images of Maitreya, pray to him, do pujas to him, that is the purpose. Later on things will go well, anyway, but if we make this kind of a connection with Maitreya even now then things will go still better.

Having understood the faults of anger and the qualities of patience, we should make efforts in practising patience

It was explained above that the unique function of anger is to destroy the previously created virtuous roots which were not dedicated to complete enlightenment. It has that awful ability. In general anger results in birth in the lower realms, and it has the temporary effect of making the mind unhappy. Of course it does all that, like any other affliction. But it, like wrong view, also has the special, terrible power to destroy the virtues that we have been accumulating for a long time.

The advantages of practising patience explained above are that it is responsible for us having a beautiful form, for a circle of friends that is good and extensive. "Having understood... of patience" means having understood all those faults and qualities.

2
There is no evil like hatred,
And no fortitude like patience.
Thus I should strive in various ways
To meditate on patience.

There is nothing as bad as anger, there is no evil like it, for destroying previously accumulated virtue. It also obstructs us from generating a path in our continuum. This is because without virtue we cannot generate a path because the concordant conditions for doing so have been destroyed.

There is no quality like patience for cooling the burning torment of the afflictions - for destroying the afflictions. If we practise patience, temporarily we will commit no bad actions and thus there will be no unpleasant results of bad actions later on. Similarly, the virtue in our continuum will not be destroyed. It will remain and we will possess the concordant conditions for generating higher paths.

We should gradually, carefully, establish the practice of patience by various means and through lengthy reflection. Seeing the great purpose of practising patience, try it. When we still become a little angry from time to time, we should try to prevent it from lingering. In general we will not be able to completely destroy anger and our other afflictions until the eighth ground. It is only then that you have completely abandoned all the afflicted obscurations. Therefore even high level Bodhisattvas and other exceptional beings still have traces of anger. Having abandoned the more forceful afflictions, those which are intellectually acquired, on the path of seeing, during the path of meditation the instinctive afflicted obscurations are abandoned in stages, starting with the more forceful ones, up to the eighth ground. Therefore, while there is a difference in the force and power of the afflictions on the levels leading up to the eighth

Bodhisattva ground, anger has only been completely uprooted once you have reached that ground.

These drawbacks of anger - destroying our virtuous roots, birth in the lower realms as a result of bad karma created through anger, and so on - are not accessible to our senses. They are invisible drawbacks, ones we cannot see, which are not within the realms of our direct perception.

Visible faults

3B2B2B3A1A1B1 Anger destroys all chance of pleasure of body and mind
3B2B2B3A1A1B2 It destroys those who are dear to us

3
My mind will not experience peace
If it fosters painful thoughts of hatred.
I shall find no joy or happiness,
Unable to sleep, I shall feel unsettled.

If hatred, which belongs to anger, arises strongly within us, our mind will not have the peace of being free of suffering; it will be devoid of peace and, equally, empty of joy. Since we are so angry, we will be physically uncomfortable, our face will be tense, our body in general will feel uncomfortable, and we will not even be able to sleep. Our mind will not be able to remain firmly in happiness, joy, and peace, once anger has reared up fiercely in our continuum.

It destroys those who are dear to us

4 - 5 a,b
A master who has hatred
Is in danger of being killed
Even by those who for their wealth and happiness
Depend upon his kindness.

By it, if friends and relatives are disheartened;
Though drawn by my generosity they will not trust me.

Although one person might usually be very kind to another, providing him with food, clothing, and various other amicable conditions and requirements, if he gets angry, he will not remember that habitual kindness, and will fight with the person who is habitually so kind to him. Once anger has arisen strongly in our continuum, compelled by that anger we will harm even a person who is usually very kind to us.

If we are a very angry type of person, we will eventually be shunned even by those who are as a rule quite close to us, because they will simply get fed up, tired, and start to keep their distance from us. These are visible disadvantages to anger, within our own experience, that we can directly grasp.

A brief indication of the faults

5 c,d - 6 a,b
In brief, there is nobody
Who loves happily with anger

Hence the enemy, anger,
Creates sufferings such as these.

The various faults of anger and benefits of patience have been explained above. In brief, through becoming angry there is no possibility of any happiness, joy, or peace. Know that this enemy, anger, is the cause of all suffering in this and future lives, and therefore abandon it.

The benefits of patience

6 c,d
But whoever assiduously overcomes it
Finds happiness now and hereafter.

When certain people, having thought well about the faults of anger that were explained above, are assiduous in the work of destroying anger, they will experience only happiness in this and future lives. Since destroying anger is the cause of just happiness in this and future lives, strive to abandon it. If we do not abandon anger, then, as Buddha says in the *Sport of Manjushri* sutra, the drawbacks are extreme and numerous.

Taking to mind the method for practicing patience

If patience is so important, how do we practise it? All those disadvantages of anger were indeed explained emphatically above, and the advantages of patience, but how to take to mind the method for practising patience? How about a lengthy explanation of how to practise it?

3B2B2B3A1B1 The cause of anger is to be stopped
3B2B2B3A1B2 Meditating on the benefits of patience

The cause of anger is to be stopped

3B2B2B3A1B1A The entity of the cause along with its faults
3B2B2B3A1B1B Instructing to make efforts in the method for stopping anger
3B2B2B3A1B1C The actual method for stopping it.
3B2B2B3A1B1D Making efforts in abandoning anger having finely analyzed the cause which produces it

The entity of the cause along with its faults

7
Having found its fuel of mental unhappiness
In the prevention of what I wish for
And in the doing of what I do not want,
Hatred increases and then destroys me.

How does anger produce suffering? At the doing of what we and those close to us do not want, and at the obstructing of what we and they want, we experience mental displeasure. When mental displeasure arrives in our continuum, it acts as a cause for us to become angry. Just as our body thrives on food and sleep, anger thrives on mental displeasure. Then, depending on the production of anger, we and others are destroyed. Anger is harmful, because due to it we do evil actions, and when we do that we will be harmed, and when we are struggling with others and hurting them in various ways then they are also harmed. "Ourselves and others are destroyed" means that we do actions harmful to self and others.

It says that the cause of anger is mental displeasure, and it discusses the causes of that. Although it is not mentioned here, it is said in the *Lam Rim* that there are nine causes that provoke anger, thinking: "that person has harmed me; is harming me; will harm me." "That person has harmed my friends and relatives; is harming them; will harm them." "That person has helped my enemy; is helping him; will help him."

We think, "if my enemy is helped, he will become more powerful, and will defeat me," and this causes us mental displeasure. Depending on any one or more of those ideas as reasons, we feel mental displeasure, and then we become angry.

Instructing how to make efforts in the method for stopping anger

8
Therefore I should totally eradicate
The fuel of this enemy;
For this enemy has no other function
Than that of causing me harm.

We need to eliminate mental displeasure, the food on which the force of hatred thrives. If we do not, the force of hatred will use it and thereby gain in vigour. Hatred has no other action than that of doing harm to ourselves and others; that is its nature, that is its function. Once it has entered our continuum, we and others will be harmed.

The actual method for stopping anger

3B2B2B3A1B1C1 It is not fitting to generate mental displeasure
3B2B2B3A1B1C2 The reason it is not fitting to generate that

It is not fitting to generate mental displeasure

9
Whatever befalls me
I shall not disturb my mental joy;
For having been made unhappy, I shall not accomplish what I wish
And my virtues will decline.

To abandon mental displeasure we must do something that gives pleasure to the mind, making it free of mental displeasure. We need to prevent our mind from becoming agitated and make it happy. If we have a happy mind, we will not experience mental displeasure: the antidote to mental displeasure is mental happiness.

Being mentally displeased will not get us what we want, it will just tire us out. If we are suffering, which is something we do not want, and which we might experience at any time due some trifling difficulty, we should practise patience with that difficulty. "Wherever I go there are going to be some difficulties, there is nowhere I can go where I will not have any difficulties at all. I will never get everything that I want without any effort, spontaneously, not while I am a sentient being wandering in cyclic existence, no matter where I go or which country it might be, so long as I have not abandoned the afflictions in my continuum I will never have everything completely as I would like. Therefore there are always going to be times when things get a little difficult, where I am going to suffer a little."

Thus we should start out by practising patience with small problems. When there are little problems and sufferings, when things are not quite going our way, if we practise patience with them, then we will not have mental displeasure or mental unhappiness, our mind will not be shaken up, and we will not become angry.

Whether our mind can remain happy or not depends on our mental approach. When the situation is not quite perfect, when some niggling difficulty occurs, we need to think, "This is to be expected, these things do happen; the nature of the human life is such that if you live long enough sometimes things will go well and sometimes they will go badly." If you are able to do that, then your mind will not be moved to anger but will remain serene. When you are facing some small problem your mind will not be harmed. You will be able to think it is just normal.

If someone gets a little angry with you, you can think, "There's not much you can do about it, just about everyone gets a little angry from time to time," then it will not matter to you. If you think, "This chap is always getting angry with me, who does he think he is?" your peace of mind will be thoroughly shaken up. When you work, you will not be successful, people will not like you, and all sorts of things will go wrong. It depends so much on our way of thinking.

We are going to find the conditions required in our practice of patience among the people around us, in our community, with and among those with whom we work and live. It is not so common to lose one's temper with people who are a long way away, it is in relation to those near us that things are going to be sometimes not easy, and that is where we will find the opportunity to practise patience.

For example, if one of the other monks here says something rather harsh to you, you should think, "It is okay, he is always like that, he is simply a bad-tempered type, it does not matter," and then you will be able to stay happy without an agitated mind. If on the other hand you think, "Who does he think he is getting on to me?" Only your mind will be agitated and it will be your loss alone; it will not damage that person. You will just become tired, that is all. For example, if one of you comes up and says something to me, if I think, "He does not know, it is not actually like that, it does not matter," it really will not trouble me, and my mind will not become agitated. But if I think, "Who does he think he is talking to me that way?" it will just upset me. I cannot eradicate you. What could I do to harm you? Nothing. You cannot harm me, I cannot harm you. If you get angry with me, it will just tire you out, and if I get angry with you it will just tire me. I will be the only loser, because it will be only me who is destroying my virtuous root. That is how it works with me and you, and the same applies with what goes on amongst you. Of course, when it is a question of something not being clear between you, you should clarify whatever it is without losing your temper. This is just like the Dalai Lama says, "I am not angry with the Chinese, I feel compassion for them, but I do reveal the truth to the people of the world. I truly feel compassion for the Chinese, of whom it is only a few who are at the top who are doing the harm. I do not feel anger toward the Chinese people as a whole. I believe I should talk facts, that is all."
Similarly, you can discuss what is unclear between you without getting angry. There is nothing wrong with that. If you get angry, of course, you only lose out, and heavily, at that. We have to eliminate and abandon mental displeasure. When it arises, our mind becomes agitated and we have no peace or happiness in our minds. Since the antidote to the displeased mind is a happy mind, we should try to make our minds happy, and peaceful.

When some misfortune happens to befall us, some small change in conditions that we do not like, disliking it and becoming unhappy about it will not help us to get what we want. Instead what we should do is to put up with conditions that are so slightly unfavourable, or be patient with them. If we do that, the feeling of unhappiness about them will not occur, and we will not stir from the serenity of our mind.

The reason it is not fitting to generate that

10
Why be unhappy about something
If it can be remedied?
And what is the use of being unhappy about something
If it cannot be remedied?

Mental displeasure is not appropriate because if the object provoking mental displeasure is changeable, if it can be put to one side and replaced with another object, why on earth be unhappy about it? Just change it! When conditions are bad, we feel mental displeasure regarding it and become angry, which is not good. If those conditions can be exchanged for others, it would be good to just change them; there is no need to for

mental unhappiness about it, just change them. If, on the other hand, the object cannot be changed, there is no use at all in being unhappy and or displeased about it because that will do nothing to change or eliminate the problem. Being unhappy about it just makes problems for us and will be of no benefit to us at all. If we are unhappy about empty space, there is no benefit, is there?

The essential point is: if it is changeable, what need is there to be unhappy? Also, if it is unchangeable, what benefit is there in being unhappy?. There is a wealth of advice in these brief words.

For example, while we are living here, as a rule we go to Lavaur for our shopping. If that is difficult, then if there is a way to avoid it, just switch. Why be unhappy about it? If there is no way of avoiding having to go to Lavaur, being unhappy about having to go there is of no use, it will not change matters because we definitely have to go shopping and there is no choice other than Lavaur, and being unhappy will not affect this.

Whatever adversity occurs in our life, living conditions, or the like, we should never be unhappy about it. All sorts of more or less unpleasant things are always happening to us, and if we can change them it would be good to change them, in which case being unhappy serves no purpose, but if there is no way of changing them, then being unhappy will not change them, and will just tire us out. This is applicable all around.

If we are having difficulties and as a result we are unhappy about it, we will not be able to enjoy ourselves, because becoming unhappy eliminates peace and happiness of mind. Therefore we should not be unhappy about what is happening. And why should we not be unhappy? Verse nine says we should not be mentally unhappy, and verse ten explains the reason why.

Making effort to abandon anger having finely analyzed the cause which produces it

3B2B2B3A1B1D1 General presentation of the classifications of the objects producing anger
3B2B2B3A1B1D2 Stopping anger at those doing what we do not want
3B2B2B3A1B1D3 Stopping anger at those hindering what we want

General presentation of the classifications of the objects producing anger

11
For myself and for my friends
I want no suffering, no disrespect,
No harsh words and nothing unpleasant;
But for my enemies it is the opposite.

When we or our friends or relatives are experiencing feelings of suffering or displeasure, that makes us unhappy. Similarly, when we or our friends or relatives do not receive any gain, and are without our various needs, that also causes us mental displeasure and makes us angry. Similarly, when others speak harshly to ourselves or our friends or

relatives, that also makes us unhappy. When we hear harsh words spoken directly to us or them, or ill is spoken of us or them behind our backs, we are hearing what is unpleasant and then we also experience mental displeasure.

These are four things that we do not want. The opposite of these four are things we want. What we want is for ourselves and our friends and relatives to experience feelings of pleasure. That makes us happy. We are also happy when we and they have a good name, when we are all spoken to pleasantly, gently, and when we all have all that we need, and we are not happy when the four opposites of these happen.

When our enemies experience feelings of pleasure we are unhappy. We are also unhappy when they have a good name, or when they are spoken to gently, and when they get all they need. When we or our friends or relatives do not get these, we are unhappy, but when people on the side of our enemies do get them we are unhappy. So, depending on those we experience mental displeasure, an unhappy mind, and depending on that we become angry. That explains the classifications of the causes which make us angry.

Stopping anger at those doing what we do not want

3B2B2B3A1B1D2A Stopping anger at those doing wrong to oneself
3B2B2B3A1B1D2B Stopping anger at those doing wrong to one's close ones
3B2B2B3A1B1D2C Stopping anger at those doing good to one's enemies

Stopping anger at those doing wrong to oneself

3B2B2B3A1B1D2A1 Be patient at the production of suffering
3B2B2B3A1B1D2A2 Be patient at insults and so on

Be patient at the production of suffering

3B2B2B3A1B1D2A1A The patience of accepting suffering
3B2B2B3A1B1D2A1B The patience of thinking definitely of Dharma
3B2B2B3A1B1D2A1C The patience of not paying back harm

The patience of accepting suffering

3B2B2B3A1B1D2A1A1 Reflecting that the contaminated is not beyond the nature of suffering
3B2B2B3A1B1D2A1A2 Thinking of the benefits of meditating on suffering
3B2B2B3A1B1D2A1A3 Thinking: with familiarity, it will get easier and easier
3B2B2B3A1B1D2A1A4 The benefits of exerting oneself in abandoning the afflictions
3B2B2B3A1B1D2A1A5 Explaining extensively the benefits of meditating on suffering

Reflecting that the contaminated is not beyond the nature of suffering

12 a,b
The causes of happiness sometimes occur
But the causes for suffering are very many.

The causes of happiness in cyclic existence are so rare, they are only just possible, happening only from time to time. In contrast, the causes of suffering are numerous because the very nature of samsara is suffering.

If that is its nature, when suffering arises we should not feel too much like, "This is not at all what I want," nor be so intolerant. We should be tolerant with it, and thereby practise patience. This is the patience of accepting suffering.

If you put your hand in water, you should not complain or be shocked when your hand gets wet, because the very nature of water is to be wet, so when you touch it you are bound to get wet, just like with fire, whose nature is to burn, so if you touch it you are bound to get burnt, so you should not be shocked, thinking, "Oh! I have been burned."

Once we have been born in cyclic existence, naturally we are going to suffer because the very nature of cyclic existence is suffering. If its nature were other than suffering, if its nature were happiness, we might be within our rights to think, "I do not want this at all," and not be patient with it when we encounter suffering.

When we think that way, we will see that since we have been born in cyclic existence we have inevitably to experience the sufferings of birth, ageing, sickness, death, of not getting the things we want, of coming up against all sorts of things we do not like, and so on, and so when they happen we will not find them so surprising. Thinking that way is very useful for our minds.

The teachings for the person of middling ambition explain the sufferings of cyclic existence, describing how the pleasure we have is never definitive, nor any excellent conditions we might have, since they immediately change. They mention a list of six phenomena in cyclic existence that are not definitive. If we can be aware that this is the nature of cyclic existence, we will find it very helpful.

The benefits of meditating on suffering

12 c,d
Without suffering there is no renunciation.
Therefore, mind, you should stand firm.

If we do not consider the fact that cyclic existence is in the nature of suffering, nor familiarize ourselves with that, there will never be a time when we are free of cyclic existence or gain liberation, because when we do not recognize the faults of cyclic existence we will never have the mind wanting definitive freedom from it, nor the mind wanting to gain liberation.

Therefore, we should become familiar with suffering and put up with it. If we do that, we shall start wanting to become free from cyclic existence, due to having seen it as faulty. In that way we will develop the mind determined to be free of cyclic existence, and we will start looking for an alternative. If we think the house we are living in is a squalid, claustrophobic, hovel, we will not want to carry on living in it and we will want to move elsewhere. Similarly, thinking of the suffering of samsara means coming to see

that it is an error to think of what we usually regard as sources of pleasure, like food, clothing, and the other requirements of cyclic existence, all of which do indeed give a certain passing pleasure, as real, mind-satisfying pleasure. In fact such pleasure is not at all good. It is neither firm nor trustworthy: we cannot place any trust in it, because sooner or later it will suddenly disappear.

Such pleasure is not stable, it changes and turns into the nature of suffering. Since it is the pleasure contained in cyclic existence, it is called changeable suffering. The pleasure we derive from food, clothing, good conditions, sleep, and so on turns into the nature of suffering if we are in the habit of using them a great deal. That is why such pleasure is called changeable suffering.

We find a lot of pleasure in sleeping, but that pleasure is totally worthless in comparison with the pleasure of a person who does not need sleep, who has ended all sleep which uncontrollably stops the senses from functioning on objects.

Similarly, in comparison with the pleasure those who do not need to eat gross food, who are nourished instead by the food of concentration, our pleasure from eating gross food is worthless. The same applies in relation to the pleasure we have from sex; it is worthless compared to the pleasure of someone who does not need it. Relative to higher levels of pleasure, lower levels of pleasure are worthless.

13
If some ascetics and the people of Karnapa
Endure the pain of cuts and burns for no reason,
Then, for the sake of liberation,
Why have I no courage?

We should definitely practise patience in the face of suffering when it is for the sake of attaining liberation. Look, after all, at the various difficulties that certain non-Buddhists put up with for the sake of a goal which is not even liberation. When Ishvara was abiding in asceticism, his consort, the goddess Uma, caused the degeneration of his asceticism, as a result of which his followers have a custom of burning their body in fire, burning their fingers, fasting, like when we do Nyungne, of remaining naked in the water, and so on, during a particular two or three day period, in order to please her, with faith in her. Their purpose is not a great one, especially not next to the attainment of liberation or the like. The purpose is quite insignificant. So, since our goal is liberation, we should be even more willing to put up with hardships, meditate on suffering, and practise patience.

Similarly, on certain occasions the people of Karnataka have the custom of competing in fasting, burning their bodies in fire, remaining in water, and so on. Therefore, we who are striving for liberation and enlightenment should certainly practise patience when a little suffering arises.

There is also a connection between this and the above where it describes the hardships fishermen, hunters, farmers, and so on, willingly undergo, although their thoughts are only on their own livelihood. That verse meant that some people make enormous efforts just to get food, basically, just to fill their stomachs in this life, putting

up with so much suffering and hardship. That is just for food, not for liberation or enlightenment, or to benefit others. Therefore we should definitely put up with and practise patience with hardships for liberation, enlightenment, and so on.

With familiarity, it will get easier and easier

3B2B2B3A1B1D2A1A3A An extensive explanation
3B2B2B3A1B1D2A1A3B Summary

An extensive explanation

3B2B2B3A1B1D2A1A3A1 Proving that familiarity leads to perfect ease
3B2B2B3A1B1D2A1A3A2 Proving that with an example
3B2B2B3A1B1D2A1A3A3 With what we should be patient
3B2B2B3A1B1D2A1A3A4 An example for: "with familiarity, the force of patience will be generated"

Proving that familiarity leads to perfect ease

14
There is nothing whatsoever
That is not made easier through acquaintance.
So through becoming acquainted with small harms
I should learn to patiently accept greater harms.

Our ideas all follow familiar patterns. If, for example, we are used to sitting cross-legged, it is not difficult, but in the beginning it really is difficult, our legs ache horribly. Similarly, with the various meditations and pujas we do, when we are used to them they are not so difficult, but in the beginning when we are new to them they are all quite difficult. It is the same with all types of work, it is always a question of familiarity. For example, there are people around here who work all day wielding this and that machinery, which is quite hard at first, but they are used to it so they do not find it difficult, but because we have never done anything like that we would be left way behind if we had to work for a day side-by-side with them. All that effort bending down, then not being able to stand up straight, which is not so much of a problem for them because they are used to it. Similarly, everything we do follows this principle of familiarity.

When conditions are a little difficult, if we become acclimatized we will find it easy. Instead of which we immediately lose our tempers, and never get used to it. Otherwise, when things are a little rough, when people are harming us a little on some level, if we can get used to it, we will find it becomes more and more easy.

If we are not able to practise patience in the face of a little harm, and retaliate, later on the harm we shall have to face will be great. For example, someone harms us, we cannot put up with that, we lose our temper, speak harshly to them, wish all sorts of unpleasant things for them, hit them, and so on, then as a result of that we will have the suffering of the lower realms.

Proving that with an example

15
Who has not seen this to be so with trifling sufferings
Such as the bites of snakes and insects,
Feelings of hunger and thirst
And with such minor things as rashes?

The point is illustrated with suffering that we experience directly as a little difficult at first, but which gets easier with familiarity. The harm from sentient beings such as snakes, insects that bite, hunger, thirst, and so on, all mean suffering. At first, when you are not used to it, it is a bit of a problem, but when you get used to it your mind does not have such difficulties.

Although we have fear when we first see snakes, when we see them all around us when we become used to it and are not scared. Similarly, when insects bite, it is difficult for us, rather irritating, but when we get used to it we hardly notice. And when we do not receive our food and drink on time, if we are not used to it we might find it difficult, but when we are used to it we do not find it so hard even to go without food for a whole day, like when we do Nyungne.

Similarly, there is a disease which causes the skin to feel itchy, and it is a real nuisance at first, because you are constantly overwhelmed by the desire to scratch yourself, but it is not so much of a problem when you are used to it.

From our own experience we know that all of the above become easier with familiarity. On the basis of such examples, we can infer that we will also be able to bear other types of difficulty with patience, once we get used to them.

With what we should be patient

16
I should not be impatient
With heat and cold, wind and rain,
Sickness, bondage and beatings;
For if I am, the harm they cause me will increase.

Do not be so unable to bear the harm from heat and cold, rain, wind, disease, being bound in chains, beaten by sticks, being rendered insensitive for operations, and so on. If we are not able to accustom ourselves to putting up with such minor harm, we will be leaving ourselves open to harm on a greater scale later on. For example, when we are very ill we submit ourselves to being operated on, taking unwanted medicines, being injected, and so on, and those are hardships, but if we cannot practise patience with them, the illness will get worse and we will have to go through the heavy suffering of death.

Similarly, when we are training on the path we should put up with trifling difficulties that arise with patience, or else the time when we are free of cyclic existence will never arrive. So we will have to carry on suffering in cyclic existence, especially in the lower realms, without interruption.

An example for the force of patience growing through familiarity

17 - 18 a,b
Some when they see their own blood
Become especially brave and steady,
But some when they see the blood of others
Faint and fall unconscious.

These (reactions) come from the mind
Being either steady or timid

There are some people whose determination, bravery, pride, and anger grow especially strong when they see their own blood spilt by the weapons of their adversary. Other people even shrink from the sight of some other person bleeding when a third person has hit them, are terrified, lose heart, even faint. The actual object is the same - blood - in both cases, but one person gains heart and courage, does not take any notice of the pain, and becomes even more determined to fight their foe, while the other person sees the same thing, blood, and faints. What is the difference? It is not because one has a tough body and the other does not. It is because one is stronger minded and better equipped psychologically to withstand suffering than the other. One is able to accept and be patient with the suffering, and the other is not.

So, when we are practising on the path, if we come up against suffering we should think, "Of course I should put up with this," reminding ourselves that if others can put up with so much suffering for goals that are essentially worthless, we of course should put up with it for such lofty goals. Thinking in this way we should strengthen our mind.

Summary

18 c,d - 19 a,b
Therefore I should disregard harms caused to me
And not be affected by suffering.

Even when the wise are suffering
Their minds remain very lucid and undefiled.

Having thought over the reasons explained above, keep the mind firm; let us practise patience when someone harms us a little when we are training in the path and when things go a little wrong from time to time. That is the meaning of the above in brief. We have to protect our minds against harm from suffering.

When we are training in the path of the Mahayana, even though we might experience painful feelings from time to time, our minds should not be unable to bear it; we should not allow a mind of displeasure and anger due to it. We should not allow these to cloud our faith, like water when the mud in it is stirred up.

The benefits of exerting oneself in abandoning the afflictions

19 c,d - 20
For when war is being waged against the disturbing conceptions
Much harm is caused at the times of battle.

The victorious warriors are those
Who, having disregarded all suffering,
Vanquish the foes of hatred and so forth:
(Common warriors) slay only corpses.

When we are meditating on the path-antidote to our anger, attachment, and other afflictions in order to eliminate them, things will not always go smoothly. At times we will find ourselves in difficulties. At such times we should definitely practise patience and thereby not let go of the continuity of our meditation or whatever it is we are practising as an antidote, whether it be retreat, daily recitations, or whatever. When we are involved in those and unexpectedly some problem or other comes up, we should practise patience with it and not give up that virtue.

For example, when worldly beings are battling with their enemies in order to annihilate them, even if they are struck by bullets or swords they are patient with it, they put up with it and keep trying to destroy their enemy. A person who keeps on fighting when taking part in a battle, even though their body has been injured, is considered heroic. Therefore the person who disregards any suffering of body or mind when they are trying to destroy their hatred and other afflictions is the ultimate hero because it is principally the enemy of the afflictions in our continuum which has been harming us since time without beginning, cutting off our access to liberation and enlightenment. Besides, these afflictions in our continuum will not disappear naturally if we do not practise the path-antidote, putting up with the suffering and problems that occur in the course of such an enterprise. They will not naturally die down into extinction. That is why the person who fights the enemy who has been harming them since time without beginning, never losing heart, putting up courageously with any suffering it involves, is the supreme of all heroes.

Outer foes will definitely die at some time or other, even if we do not manage to kill them. So, one who stabs and kills someone who is definitely going to die anyway, though who knows when, is no great hero. It is not a very awesome deed. Not much different from hacking at a corpse. But killing the enemy that has been harming since time without beginning really is a heroic.

Explaining extensively the benefits of meditating on suffering

Meditating and reflecting on how samsara has three, six, and eight types of suffering, how samsara is by nature suffering, how it is not at all good, is of vital importance in our practice. It is not a good sign when a person does not want to put their minds to such matters, thinking, "Meditating on suffering is depressing, it will just make me unhappy, I do not want to do this," because if we do not meditate on suffering there will no chance of our attaining nirvana and liberation from cyclic existence. We will remain buzzing around in cyclic existence like flies around a pile of excrement that they have fallen in love with. If that is the way we think, it is no more than a sign that we will keep wandering around for many lives in cyclic existence lusting after its pleasures. If, rather, we think well about the sufferings of cyclic existence, we will consequently find cyclic existence disgusting, think of it as really bad, want to escape from it and start looking for the remedy, which is the path of wisdom realizing emptiness. That is the order of meditation, so from that you can see that first of all thinking about suffering is really and truly a practice of astounding importance.

When we think about suffering we need to see how we are tormented and oppressed by the sufferings of birth, ageing, sickness, and death, how we are completely under them. We are similarly under the sufferings of no certainty, no satisfaction, and the like, similarly the suffering of suffering, changeable suffering, and pervading compounded suffering. We are pressed down and tortured by them. When we understand that, we will not be likely to feel proud of ourselves, thinking that we are really something. We will not be able to feel proud. The haughty states of mind leading us to arrogantly put others down will diminish.

Knowing ourselves to be tormented by suffering, we will not be proud or arrogant, and when we turn the focus of our attention to others and consider how they are tormented by suffering we will feel compassion and love for them, wanting them to be happy and free of suffering. Likewise, understanding that non-virtuous, evil actions result in suffering, since we do not want to suffer, we will stop and refrain from such actions, and at least try to avoid them as much as we can. Along the same lines, since what we want is happiness, and we know that what we must do to get it is virtue, we will automatically perform virtuous actions, increasing our actions of virtue, like helping others, more and more, and do less and less negative actions. Meditating on suffering is most helpful for this. Meditating on suffering leads us to all this.

Up to here we have been talking about the patience of accepting suffering. It has been saying that we really should try to put up with the trifling forms of suffering that might occur in our practice, and various examples and so on are furnished in order to make it clear to our minds. Many words have passed in the root text, but what they have all been saying is only that we should practise patience in the face of a little suffering.

The patience of thinking definitely of Dharma

3B2B2B3A1B1D2A1B1 An extensive explanation
3B2B2B3A1B1D2A1B2 Summary

An extensive explanation

3B2B2B3A1B1D2A1B1A Since anger, the angry person, and so on, depend on causes, they are not self-powered
3B2B2B3A1B1D2A1B1B Refuting the existence of a self-powered cause
3B2B2B3A1B1D2A1B1C The purpose of averting anger

Since anger, the angry person, and so on, depend on causes, they are not self-powered
They do not arise in a way that is self-powered, but through depending on causes and conditions.

3B2B2B3A1B1D2A1B1A1 Anger and the angry person are not self-powered
3B2B2B3A1B1D2A1B1A2 Their causes and conditions are not self-powered

Anger and the angry person are not self-powered

3B2B2B3A1B1D2A1B1A1A The reason it is inappropriate to be angry with a being with afflictions
3B2B2B3A1B1D2A1B1A1B Anger is not produced willingly
3B2B2B3A1B1D2A1B1A1C Since all faults arise from conditions, they are not self-powered

The reason it is inappropriate to be angry with a being with afflictions

22
As I do not become angry
With great sources of suffering such as jaundice,
Then why be angry with animate creatures?
They too are provoked by conditions.

We say that we get angry with people because they harm us. But when an imbalance of our airs, bile, and phlegm brings a great deal of suffering in our continuum, why do we not lose our temper with them, even though they are harming us? There is no particular reason for getting angry with the person, who is animate, and not our bile etc., because the reason we supply to explain why we get angry with the former - that they harm us - equally applies to the latter.

"No, it is not the same, because an imbalance in bile, phlegm, and air, comes about depending on certain causes and conditions, not through their own power, therefore there is no reason to become angry."

In that case, there is no reason to become angry with an afflicted person, because the afflictions are the conditions making him harm us without his own power. He is compelled to harm us by his afflictions. The two cases are exactly the same from this point of view.

23
Although they are not wished for,
These sicknesses arise;

And likewise although they are not wished for,
These disturbing conceptions forcibly arise.

For example, although we do not want it, an illness will automatically afflict us and cause us pain when all the conditions are complete. Similarly, that person who has become angry and harmed us, when the causes and conditions required for their anger to be produced, such as mental displeasure, are complete, it will be produced without its own power, arising instead under the power of those causes and conditions.

Similarly, that person will experience mental displeasure once all the causes and conditions for it are complete, then due to that mental displeasure anger arrives, then that anger compels him to harm us. Therefore, if we are going to get angry we should get angry with the anger in that person's continuum, since that is the one that pushes him into harming us. It does not make sense to get angry with the person himself

If we take our time, carefully thinking over all this, we will grow accustomed to it, and our anger will diminish. If someone harms us we will think, "Poor old thing, he could not help it, it was his anger that made him do it, something triggered off his anger and that pushed him into this." Even if we are not able to avoid anger totally, at least our anger will start to lose strength, and will gradually be worn down. If we do not think of this, we will automatically think, "He is the one, he is responsible for all this, I will have him for this," and so on, and in this way our anger will explode, and it will last a long time. Everyone who has uprooted their anger started off this way, thinking thoughts like those explained above, gradually eliminating the force of anger. If we use these methods it will definitely help us. It is only a question of whether we are able to think like this.

When we are right there feeling angry we do not remember all those things, we forget them - another reason why mindfulness is so important, situations arise and immediately we lose our temper, and we forget this advice. Straight away we explode, thinking to ourselves, "What does he think he is doing? Look what he has done," which indicates we have not been able to retain mindfulness of this advice, have forgotten it all. If we were able to maintain constant mindfulness of it, we certainly would not lose our tempers to the same extreme. It definitely helps.

For example, something might not go exactly our way, so we get angry, but if we can be mindful of this advice it will definitely help us a little, at least, and we would not get so angry. This we can confirm with experience: when a person harms us and we are convinced that he was put up to it by someone else, we have a tendency to feel less angry with the one who actually hurt us. So, similarly, we should be mindful that it is in fact the anger of the person which "put him up" to harming us, for then definitely we will feel less angry.

Anger is not produced willingly

24
Without thinking, "I shall be angry,"
People become angry with no resistance,

And without thinking, "I shall produce myself,"
Likewise anger itself is produced.

People do not get angry because they want to. When the causes and conditions for the production of anger are complete, anger automatically arises without the need to think, "I am going to get angry," or need to make any exertion. When attachment, hatred, and so forth arise in our minds, once all their respective causes and conditions are complete, then those afflictions will automatically arise in our continuum without us needing to think, "I am going to get angry," or "I am going to get attached." They arise without any self-power once all the causes and conditions are present.

When the afflictions arise without their own power, due to the force of complete causes and conditions, harm is done - also without any self-power. It is the same for both virtuous and non-virtuous actions, once the causes and conditions are complete, the result will come about, and even if you want to stop the result you will not be able to. The result will come about without any possibility of averting it. Whether it is a virtuous or non-virtuous action, once all the causes are complete, the results will definitely happen, without any self-power, inevitably.

Therefore, if we do not want a given bad result to happen we should not allow all its causes to assemble. If we want a good result to happen, we should gather all its causes together. This is equally applicable to Dharma and worldly activities.

All faults arise from conditions, and are thus not self-powered

25
All mistakes that are
And all the various kinds of evil
Arise through the force of conditions:
They do not govern themselves.

When a person does wrong, he does it once the afflictions that are the causes of that evil are complete, without his own power. The afflictions themselves also arise without self-power once their own causes are complete. In the case of anger, for example, that would be mental displeasure and so on.

We think, "This person has done me wrong," and then we get angry. A method for avoiding that anger is thinking, "He is doing wrong not under his self-power, not out of choice, but because he is under the power of anger - compelled by his anger. He was pushed into it by his anger. His anger, also, arrived due to its causes and conditions, such as mental displeasure, being complete. They also arise due to their own causes and conditions being complete. Each comes about not through its own power but due to its causes and conditions being complete. None of them arises due to their own force." Since everything arises depending on the causes and conditions which produce it, nothing arises under its own power or force.

In brief, the person harming us does not have any control, he is pushed into harming us by something else. For example, when we know that the person is harming

us because of having been sent to kill us by someone else, someone with power over that person, we should not be angry with the person trying to kill us because of that the fact that he was sent to do it by his master. If someone harms us and we get angry, if we can think that another person put him up to it, and we are able to use our mindfulness and vigilance on this, it will be very helpful in stopping us getting angry, or at least preventing us from getting so angry.

Water naturally flows down-hill, and it is not appropriate to be angry with it when it does so. Similarly, it is not appropriate to be angry toward a person with mental afflictions in his continuum because he does not have much choice but to do wrong under the control of his afflictions. It is not appropriate to become angry with a person who has not abandoned the afflictions, who still has them in his continuum, thinking, "He is doing wrong," because a person's actions done under the control of the afflictions are for the most part only going to be bad. It is just natural.

The causes and conditions of those are not self-powered

26
These conditions that assemble together
Have no intention to produce anything,
And neither does their product
Have the intention to be produced.

There are various causes and conditions which produce the afflictions and suffering. Those causes and conditions do not think, "I must produce suffering," but still they do produce it, automatically. Nor does the suffering they produce think, "I shall be produced by these causes and conditions," yet it is produced by them. Likewise, when the other person harms us, that harm is done when the causes and conditions producing that harmful action are complete. Therefore it is not appropriate to be angry.

Refuting the existence of a self-powered cause

This is to make clear to those who assert the existence of a self-powered cause that there is in fact no such thing. They say that a self-powered cause produces a result which is self-powered, and this is to make clear to them that there are no such things. Such ideas are found in non-Buddhist systems such as certain Hindu beliefs, for example, the Samkhyas say that the general principal is self-powered. The Naiyayika also have such as an assertion.

3B2B2B3A1B1D2A1B1B1A Refutation of the Samkhya assertion of a self-powered self and principal
3B2B2B3A1B1D2A1B1B1B Refutation of the Naiyayika assertion of a self that is self-powered
3B2B2B3A1B1D2A1B1B1C Understanding that all migrators are like emanations, anger is inappropriate

Refutation of the Samkhya assertion of a self-powered self and principal

3B2B2B3A1B1D2A1B1B1A1 Refuting self-powered production oftransformations by the principal
3B2B2B3A1B1D2A1B1B1A2 Refutation of self-powered use of objects by a knowing and aware person

27
That which is asserted as Primal Substance
And that which is imputed as a Self,
(Since they are unproduced) do not arise after having purposefully thought,
"I shall arise (in order to cause harm.")

The Samkhyas assert a General Principal that is the agent of all results - it is their root cause. They think of it as the agent of the world, its creator. They know that they have to accept that when a sprout, for example, grows, the temporary causes are the seed, along with moisture, warmth, manure, the work of the farmer, or else they will be at odds with everyone else's direct experience. They know that if they were to deny that those are the causes of the sprout then no-one would believe them, so they say those are its temporary causes whereas the ultimate cause is the General Principal. *Spyi*, "general" is used because it is the fundamental, or root, creator of *all* results, something like a world-creator.

What does that General Principal do? They say that the self, a knowing and aware being that uses objects, is permanent, as is the General Principal: both are permanent functioning things. When such a self uses objects, the General Principal emanates and gives to that self in accordance with its wishes, whatever that might be. It is called *gtso bo*, "principal," because it is the *principal*, ultimate cause of all results.

The general principal and the self which is a knowing and aware being are discussed in all the Middle Way and Valid Cognition texts because, according to Buddhism, the self, person, being, and I are synonyms. An explanation of how that self wanders in cyclic existence and how it attains liberation is required, and when that is explained the assertions of others are outlined and subjected to logical analysis.

The Samkhyas say that when the three - pleasure, pain, and indifference - are equal, the General Principal is there.

Any adherent to any Buddhist system of thought will immediately find the Samkhya's assertions absurd. There is no need to look at the many attributes claimed for the General Principal and the self which is a knowing and aware being; just catch hold of them by their claim that these two are permanent - you can refute all their claims just with that. For, if it is permanent, it cannot produce results. To be a cause producing a given result, it has to do an action which benefits that result, but the permanent cannot be of any benefit to a result, for it cannot do any action which is of any help to a result, therefore it cannot yield any results.

If it is permanent, it does not have the power, or potential, to help a result. If it is a cause which produces a result, the result has to come through the cause ceasing. If we

look at this based on the example of a seed it is the same thing. You put the seed in the ground, and then it is through the seed stopping, through it transforming, that the shoot has to come. There are various types of cause, and none of their results can come without the cause itself undergoing a transformation. Yet the permanent cannot transform. It is principally regarding that fault that their positions is refuted.

Neither asserting that the general principal, which is permanent, produces results by its own power, by its own force, nor asserting that the self which is a knowing and aware being that is permanent uses objects through its own power and force, is correct. The two are incapable of doing the actions respectively of producing results by its own power or of using objects by their own power. Their capacity is non-existent, the same as the horn of a rabbit.

28 a,b
If they are unproduced and non-existent
Then whatever wish they have to produce (harm will also not exist).

Many results are produced in the world in general, but it is not right to say that they are produced from the Principal. They are not produced by it because it is not a product. According to you (Samkhyas), it is a non-product because it is permanent. That which produces a product must itself be a product; a non-product cannot. If it does not have the capacity to produce, since it itself has not been produced, how can it produce something else? For example, if it is not wet, how can it make other things wet? Water is wet by nature so it can indeed make others wet, on the other hand, it is not in the nature of a dry piece of paper to make wet. It does not have that capacity. Therefore it cannot make others wet. Similarly, if it is going to produce a result it itself has to have the capacity to produce something else as its result - it has to be a product. If it is a non-product, how on earth can it produce a result?

The Samkhyas say that the principal cause producing all results, rather like a creator of the world, is the General Principal, and it is permanent. Most of the non-Buddhist systems assert more or less the same thing, a permanent self, a general principal, a creator the world, which are all permanent but nevertheless producing results. But as soon as they say that there is something which is at the same time permanent and produces results, the Buddhist reply is that if it is permanent it cannot produce results, it has no capacity to produce results, it cannot do the action of producing results, because it is itself a non-product. It lacks the capacity to produce others, when itself is a non-product. If its nature is that of a non-product, how can it produce others? If it's nature is not wet, how can it make others wet? Thus the point is driven home by appealing to direct experience.

The followers of Ishvara say that everything, including the whole world, is produced by the god Ishvara, who is permanent. But the Buddhists say: it is quite acceptable to posit a creator, but it is not right to say that creator is permanent, because if it is permanent it cannot do the action of producing results. Buddhists really do accept a creator of the world, but cannot accept that creator as permanent, because that which is permanent cannot do the action of producing results, because when a cause

produces a result, the cause itself has first to stop, but the permanent cannot stop, and that is why it has no capacity to produce results ~ as we were saying above.

Buddhists accept a creator. They say karma is the creator. They also say the creator is the mind: the creator of the great variety of conditions that the great variety of individuals find themselves in is the mind of the individual, since that is what accumulates karma, and the different situations which arise are due to karma. We would say that karma is the creator, but we would certainly not say that the creator is one karma. Rather, each person creates different kinds of karma and experiences different kinds of situation as a result. The creators of those different situations are different.

Whatever abode, body, and possessions an individual comes to have, arise from his mind, because they all arise due to his karma and karma is motivated by the mind. So in fact we can say that they all arise depending on the mind, and that they all arise depending on karma. But it does not work by thinking, "I want such and such," or [karma] thinking, "He needs such and such," and then we get it. Rather, those results occur inevitably due to the person having created the karma. It is not a question of those abodes and so on arising after the deliberate intention to make them.

Refutation of self-powered use of objects by a knowing and aware being

28 c,d
Since (this Self) would permanently apprehend its objects,
It follows that it would never cease to do so.

"According to you, the knowing and aware being is not a permanent phenomenon that does not use objects, because you say it is a permanent phenomenon which does use objects."

The point here is that, according to the Buddhist position, if it is permanent it cannot use objects, but these people are saying that such a being is *not* a permanent phenomenon which [therefore] does *not* use objects, because they are saying that it *is* a permanent phenomenon [but] which [nevertheless] *does* use objects.

If you say it is a permanent phenomenon which uses objects, that therefore something which is permanent can use an object, you will have to say that it permanently uses its object. (That is what is implied by the word *gyeng ba*). It would absolutely always be using that object, because it would not be subject to moment by moment disintegration.

Anyway, if the permanent realizes an object, there will not be a moment at which it is not realizing the object. We would have to say that at all times and in all conditions it would have to keep realizing the object, because such phenomena would not be non-existent at any time or under any condition, for they would keep on existing.

When they say, "Self which is a knowing and aware being," they are referring to what Buddhists call the person, and for whom person means that which experiences pleasant and painful feelings as a result of the virtue and non-virtue that he or she has done. In Buddhism, the person is sometimes called self, sometimes I, sometimes being;

they are all the same, it is just that different names are used on different occasions. The four are synonyms.

Does the self which is a knowing and aware being sometimes experience pleasure and at other times pain? If the person were permanent, then when it experienced suffering, it would have to experience that at all times, because the person would never undergo any change. If it were said to experience pleasure, there would be no time at which it experienced suffering. It would always be experiencing pleasure. That is the damage sustained by that claim when we hold it up to the light of direct experience.

Does not a person sometimes partake of food, and sometimes not? If the permanent can eat, it will have to remain eating permanently. If the permanent is full up, it will have to remain constantly full up. In that case there will never be any need to eat. Why eat if you are full up? Anyway, you can see that saying the person is permanent just does not fit in with direct experience.

Does the person sometimes defecate or not? After eating will the result of defecation occur or not? If such a person defecates it will have to remain permanently in a state of defecating. It just does not fit. According to Buddhism, you cannot say that the person is permanent.

The person of this life will not go on to the future life, because it will perish, and cease. Also, the person of the past life did not reach this life. Is there thus no person which comes from the past life to this and which goes from this on to the future? Is there no person which did many different deeds in past lives and which experiences the various results in this and future lives? There is indeed a person which came from the past to this and goes from this to the next. The continuity of the person was there in past lives, it came to this life, and it will go on to the future lives. There is no fault in saying that the continuity of the person accumulates karma and that the continuity of the person experiences the results.

For example, one o'clock does not exist at two o'clock, and nor does two o'clock exist at three o'clock. Similarly, the person of this life did not exist in the past life, and nor does the person of the past life exist in this life. If we think of it in terms of that example it should make sense. "Doesn't one o'clock continue on into two o'clock?" No. "Does that mean there is a gap between one o'clock and two o'clock?" No. "Well what then?" The continuity keeps going. The continuity of one o'clock keeps going on moment by moment. Does the continuity of one o'clock carry on into two o'clock? It does, doesn't it? Similarly, the continuity [of the person] is present in the past life, when the karma is created, and will be there in the future life when the results are experienced. Thus it is the continuity which creates the karma, and it is the continuity which experiences the results. If we do not think about this carefully we will get confused.

Do not think of this continuity as some sort of stick which is permanent, unperishing, unchanging. It is something like a stream of connected moments. If you think of that continuity as being totally unchanging it will have to be permanent.

The imprints of the karma we have created in previous lives keep going on to later lives without going out of existence. This means that as the earlier [moments of

the] stream, the continuity, end, the imprints of karma carry on to the later [moments of the] stream. Thus, since the imprint is there, results can arise later on.

Even if a karma has been created many aeons ago, can its result be experienced in this life? Yes, it is possible, the result of a cause created many aeons ago can in fact be experienced in this life, or in some life after this.

"The cause has already been accumulated many aeons ago, but you have said that the person of all those lifetimes ago has become non-existent, and the person of the future life newly occurs, so what is going on?" If you think deeply about this, you will start wondering how karma and its results work, how results can be experienced, and so on.

We would say that the past life has ceased at the time this life is accomplished. For example, if you were an animal in your past life, you have this present good birth of high status through that life ceasing.

Refutation of the self of the logicians being self-powered

3B2B2B3A1B1D2A1B1B2A The permanent producing results is not viable
3B2B2B3A1B1D2A1B1B2B That which is permanent relying on conditions is not viable
3B2B2B3A1B1D2A1B1B2C If it is permanent, it has no relation to causes and conditions

The permanent producing results is not viable

29 a,b
Furthermore, if the Self were permanent
It would clearly be devoid of action, just like space.
The Logicians say the self has form and is permanent. They say also that it produces results. "If the self is permanent it will be just like unconditioned space; therefore it is extremely obvious to all that it will lack the capacity to produce results. It is common knowledge that a permanent thing lacks the capacity to produce results. If the self is a permanent thing like unconditioned space, it is clearly known by all that it will lack the ability to produce results."

That which is permanent relying on conditions is not viable

29 c,d - 30 a,b
So even if it met with other conditions
How could its unchanging (nature) be affected?

Even if when acted upon (by other conditions) it remains as before,
Then what could actions do to it?

The Logician's position sustained heavy damage above. Now he adds on something by saying its entity is permanent and does not produce results, but when it meets with other conditions it produces results. The reply to this is that the permanent cannot meet with conditions, that is impossible. Just imagine it were to meet with conditions, the

conditions would not be able to affect the slightest change in it because it is permanent. For example, when a dry seed meets with such conditions as water and compost, that seed is altered by those conditions, whereby it is able to give its results: results arise through the cause being changed. But there could be no similar change brought about through it meeting other conditions, because it is permanent. Thus: it is not possible for the permanent to meet with conditions, but even it were possible for it to do so the conditions would not be able to change it at all. Therefore, whether it meets with conditions or not, the nature of the self will have to remain exactly the same as before, since it is not able to change. Therefore conditions cannot help it to produce results at all.

Not existing related to conditions

30 c,d
Thus if I say that *this* (condition) acts upon (a permanent Self),
How could the two ever be causally related?

The Logician retreats. He says that although conditions cannot help its entity - something he has seen that he has to accept as the harm he has done himself by having said that the self is permanent, but there is some help other than that. The reply: "There is absolutely no benefit you can point out arising in relation to such a self which is a knowing and aware being, because of the fact that it is a permanent thing."

Our system says that if that which is permanent were to meet with conditions it would be able to have neither a natural (*bdag gchig pa*) relation nor a causal (*de 'byung*) relationship. Neither of the two [possible] kinds of relationship could hold.

As far as Buddhists are concerned, that which is permanent simply cannot be posited as the person which experiences the feelings of pleasure and pain of objects, because if you say that something permanent experiences those feelings you will have to say that the person remains experiencing [whichever feeling it is] constantly. That is the first refutation, the root, the most harmful. Then he lets go a little, grasps something else, that is refuted, so he lets go of that, and so on; those come up by the way. This is the root.

If you are going to look at this extensively, you might ask, "But of the four noble truths, isn't true cessation permanent? Is it not something that comes through meditating on the true path? Yet were you not saying that if it is permanent it cannot be benefited by causes?"

That does indeed seem to echo the Buddhist view. "There are permanent phenomena which are produced from causes, and that which is permanent can be benefited by causes, because true cessations are helped by meditating on true paths." Let us be accurate: the entity of a true cessation does not come about through meditating on a true path, [in the sense that] its entity is not newly produced. Rather, *when we meditate on a true path, it helps us in the attainment of a true cessation; meditating on that true path does not help the true cessation itself,* because it is permanent. For example, meditating on dependent arising is helpful for realizing emptiness, but it does not help emptiness. The

permanent is simply never produced by causes and conditions. The permanent cannot change, nor is it produced by causes and conditions; if it is permanent it is there for good, it never goes out of existence. Here, I must emphasize, I am referring to its entity going out of existence, and when I say "go out of existence" I mean go out of existence through a process of moment by moment disintegration.

"But isn't the emptiness based on a vase permanent?" Yes. "Yet can it not go out of existence? For example, when the vase goes out of existence doesn't the emptiness based on the vase also go out of existence?" That is true, but here we are talking about going out of existence through moment by moment disintegration, just like we were asking whether its entity is newly produced by causes and conditions. Otherwise, it is perfectly correct to say that when the vase becomes non-existent at the same time the emptiness based on the vase becomes non-existent, but that is a case of it stopping due to the force of something else stopping. It is not a case of its entity becoming non-existent due to moment to moment disintegration. So it is different.

When we talk of the emptiness based on the vase, we are talking about the vase not existing truly. When the vase itself ceases, of course the emptiness based on the vase ceases as well, and we have a situation where one is ceasing due to the force of another stopping - due to some other condition and not a situation where its entity is ceasing due to moment to moment disintegration. When the vase is newly accomplished, at the same time the emptiness based on that vase is there, and the fact of it existing is not a matter of being newly produced by causes and conditions. The vase arrives due to having been produced by causes and conditions, and the emptiness of the vase arrives at the same time. The permanent has no new production due to causes and conditions, it has no ability to produce its own causes newly, it has no ability to help results; that is how this position is refuted.

Summary

It is not suitable to become angry or to feel hatred towards another who has afflictions because that person is pushed into harmful actions by his afflictions. If we object that we should get angry with the person because they have harmed us, the reply is that we should not get angry with the person, because the person is not alone, he was put up to it; his afflictions are making him do it. The afflictions, for their part, are produced in the continuum of the person when all their causes and conditions are assembled, without the person having any power, even without him deciding, "I am going to generate such and such an affliction."

Anger arises when its cause, mental displeasure, comes on the scene, and mental displeasure in its turn is produced when all the causes and conditions which produce it are assembled. Those causes and conditions in turn have their own causes and conditions, and once the latter are complete the former are produced. They all come about under the power of some other, not through their own power. However far back you go you will find the same story: the subsequent results have to arise under the power of the previous causes; they never arise through their own power. Thinking in this way is *the* essential method for avoiding anger at the person who is harming. It is so useful.

For example, if we are fired on and wounded, what actually wounded us was the bullet. But do we get angry with the bullet? No. The bullet was shot by someone else. Likewise, we should not be angry with him because he was pushed into it by his anger, just like we would not get angry with him if we knew that he was sent by someone else to shoot us. Our anger would be principally directed at the person who handed down the order, and not so much at the person who actually fired the gun. Thinking that way, we will find in practice that either we do not get angry with the person who harms us at all, or that if we do get angry it is not so strong, and does not last so long. It will help that way.

When this Buddhist position is expressed, some non-Buddhist philosophers say that self-powered production of results is possible because that is just what the General Principal does; it is permanent and it produces results through its own power. And there is the self, a knowing and aware being, who is also permanent and who uses objects through its own power. We reply: if it is permanent, it cannot do any of that.

It is wrong to think that permanent phenomena lacking moment by moment disintegration is just a rule in Buddhism. If we think about it we will see that something which is permanent cannot disintegrate from moment to moment, it cannot newly produce results, and the rule reflects facts.

There are two sets of phenomena: impermanent things are all those which are produced and disintegrate moment by moment, permanent things lacking those features. So it is quite clear.

Having understood that all migrators are like emanations, anger is inappropriate

31
Hence everything is governed by other factors (which in turn) are governed by (others),
And in this way nothing governs itself.
Having understood this, I should not become angry
With phenomena that are like apparitions.

"It is said that there is not even a particle of natural existence. That being the case, how can the antidote abandon the object to be abandoned? It will not work because if you say there is no existence by nature, the agent-action pattern in the case of the antidote performing the action of abandoning the object to be abandoned will be incorrect."

Those who accept existence by nature, such as the Svatantrikas and Cittamatra, in fact, all Buddhist systems save the Prasangikas, plus the non-Buddhists, would have that idea.

"For that which is empty of natural existence, there is no possibility of actions and agents. Alternatively, if you posit action and agent in relation to some object-basis, the theory of emptiness will not work."

These people think that if it is empty of natural existence it must be totally non-existent, and of course you cannot posit action and agent upon the non-existent.

"Therefore," they think, "you cannot posit action and agent if you are going to talk of emptiness."

The Svatantrikas and below are not able to posit the subtleties of emptiness of existing by nature. They all think that if it is empty of natural existence then it must be totally non-existent. But the Prasangikas say that as a matter of fact it does not have to be totally non-existent just because it is empty of natural existence, because "empty of natural existence" means no more or less than "empty of existing from its own side." They say that if all phenomena are empty of natural existence, the action-agent pattern found in the theory that meditating on the antidote abandons cyclic existence, where you have the action of abandoning and the agent which does the abandoning, cannot be posited. Similarly, if there is no natural existence, then the action-agent pattern observed in the theory that Nirvana is to be attained through meditating on the antidote, where you have "that which attains," and "[the action of] attaining," does not work. The Svatantrikas and below all have that idea. The following lines are a response to that.

They think that if there is nothing existing naturally, the theories of dependent-arising and the four noble truths will be untenable.

To what source can we trace their misconception? Their failure to distinguish between not existing by nature, or naturally and not existing. Therefore they think that if it is not existing by nature then it is totally non-existent. That is the problem. And the response to that follows.

The Prasangikas say: "You have got the wrong idea. It is in fact through understanding the lack of natural existence, then realizing it, then continuing to meditate on it, that all your afflictions will cease."

The action of the preceding ones producing the later ones is other-powered. The term "other-powered" fits because the later ones arise due to the power of the preceding ones. This is because they arise through depending and through relying on the preceding ones. The result does not have its own power in determining whether it will or will not arise: once the preceding causes are all assembled, under the power of that the result will come about. All later ones are accomplished through relying on preceding ones, therefore they are accomplished through reliance, therefore they are empty of existing by nature. Still, when they appear to us ordinary beings they look as if they were existing by nature. Yet, they do not exist as they appear, like an emanation, or like an illusion.

An emanation means it is possible for all sorts of things to appear as if they were there in front of us, through a person having emanated them, even they are not in fact there. Similarly, when objects appear to us ordinary beings it seems as if they were existing by nature, not relying on anything. Yet they do not exist as they appear, just like an illusion or an emanation. In fact they are existing through reliance, accomplished through relying on their antecedents, and are other-powered.

The object toward which our anger is directed is not self-existent. (The point of what is being said is the same as before, but the way of putting it is different). It is other-powered. It appears as if that object itself were harming us, through its own power, but it is not as it appears, so, do not get angry with the afflicted person, who is like an emanation, not existing as he appears to.

The purpose of stopping anger

32
(If everything is unreal like an apparition) then who is there to restrain what (anger)?
Surely (in this case) restraint would be inappropriate?
It would not be inappropriate, because (conventionally) I must maintain
That in dependence upon restraining (anger) the stream of suffering is severed.

The Svatantrikas and below say that if all is empty of existing by nature you will not be able to stop the afflictions, the objects to be abandoned. The Svatantrikas and below, which includes the Cittamatra, Sautrantika, and Vaibhasikas, and all the other groups, believe that through meditating on the emptiness of natural existence, the action and agent in abandoning the objects to be abandoned and in attaining the object to be attained - nirvana - will not work. This is because they are convinced that if it is empty of existing naturally, it is not existing naturally, therefore it is non-existent, because if it exists it has to do so from its nature in some way. They consider "non-existent by nature" and "totally non-existent" as equivalent, but that is not correct from the point of view of the actual way of being as explained by the Prasangika.

The first two lines express their assertion, and the second pair are the response: a refutation of that assertion.

When you think that if it is empty of nature, agent and action will not work at all, as far as the Prasangika system is concerned it just goes to show that you are not able to posit the two truths - deceptive and ultimate truth - without contradictions: when you are really thinking about ultimate truth, you are unable to posit deceptive truths, and when you posit deceptive truths you do not know how to posit ultimate truth. That is what is wrong. Not, in other words, knowing how to posit the two truths as they are asserted by the Prasangikas.

According to the Prasangika, if it exists by nature, it has to exist through its own power, whereas in fact nothing exists by nature, nothing exists by its own power, all exists through relying on others, and is other-powered. Others are unable to grasp this point.

When you are told, "This is how to think according to the Prasangika system," if you have the impression that you are being told something divorced from the way things are in general, you are on the wrong track, since [what you are being told] is the actual way phenomena exist. What the Prasangikas have to say about the ultimate way in which phenomena exist is definitive. The name of the philosophical system corresponding to Buddha's final word on the ultimate way in which things exist in general is Prasangika. The Prasangika system exactly represents Buddha's ultimate teaching on the real way of being of phenomena.

Buddha could not teach the way in which objects actually exist to all his audience because, although it would have been appropriate to the minds of some, it would have been inappropriate for others. To those of finest intellect, whose mental faculties were best suited for it, Buddha taught the actual way of being. To those who would have been endangered by such an explanation, whose minds would not have been suited to it,

Buddha taught a provisional version of the actual way of being, as found in the Madhyamika Svatantrika system, as a means of guiding such beings to it further down the line. To those not fitted for even that, he taught the view of the Cittamatra. For those whose minds lacked the capacity to grasp even that, he taught the Vaibhasika and Sautrantika systems.

What the other systems have to say is provisional, and is a means for leading people to the definitive version of how things ultimately are. Those who have not got that clear, due to never having studied Tenets, will consequently find it at times most perplexing to hear on some days that nothing is truly existent, and on others that all is truly existent, sometimes that nothing is existing by nature and sometimes that there are phenomena which do exist by nature. There is a danger they will feel decidedly confused at times. They might well think, "Why on earth not explain the unadulterated truth right from the start?" It is not like that. Not everyone can bear the whole truth. For example, as we have seen, everyone from the Madhyamika Svatantrika downwards cannot stand such an explanation. They think that if nothing exists by nature then nothing exists at all, including refuge, the Three Jewels, the laws of karma, the four truths, and so on. Look at the Master Bhavaviveka, even, a scholar of inconceivable knowledge, and the other great scholars of the Svatantrika and Cittamatra systems, they all think that it is absurd to say nothing is existing by nature, because that would entail nothing existing, because if it exists it must exist by nature, therefore nothing exists. None of them could put up with the idea of non-true existence.

All phenomena lack natural existence and existence through their own power, they are all other-powered. That is the essential point.

Summary

33 - 34
So when seeing an enemy or even a friend
Committing an improper action,
By thinking that such things arise from conditions
I shall remain in a happy frame of mind.

If things were brought into being by choice,
Then since no one wishes to suffer,
Suffering would not occur
To any embodied creature.

Whether it is someone who has been your enemy, or someone who has been your friend, if he is harming you right now, when you become aware of him harming you, you should think to yourself: "He cannot help it, due to his afflictions he has no self-power, he is not in control." Like we often say of a bad tempered person, "When he loses his temper there is no rhyme or reason to what he does, he has no power over what he does, he does all sorts of strange things." We should think, He is doing this because of his afflictions, he does not have self-power," and that way our minds will not

become agitated and powerless along with him. Instead, we will be able to keep our minds happy.

Thinking in this way our minds will not go under the control of anger and we will be able to stop our mind from being shaken. This is what happens when we practise patience.

If we think, "Other-powered? It is not true. It was *he* who got angry. It is nothing to do with whether or not he was put up to it by the afflictions in his continuum. He willingly got angry with me. That is how he wanted it," the reply is: "So, when he suffers, is it because he first thought, "I need some suffering," and subsequently suffered without the occurrence of that suffering being other-powered? Did he suffer after having consciously desired suffering? Did that suffering come to through his own free-will, through his own power, or choice?"

When he comes to suffer, it is not subsequent to deciding consciously that he wanted to suffer, is it? He comes to suffer without self-power. Similarly, when he becomes angry, it occurs without his own self-power. (The reasoning used is parallel and therefore remarkably incisive).

If a person getting angry, acting out wrong deeds, and so on, occurs through the person himself having wanted them to, or through self-power, through choice, well, suffering comes to all beings, so is that also on the basis of them having wanted it? No sentient being wants suffering, yet each is visited by it automatically, without their own power.

If you can get it into your head that the person does not have any power of his own when he comes to experiencing suffering, and that he suffers under the power of others even though he does not want it, turn your understanding upon the anger of the person harming you, because it is the same.

Suffering happens to us without our wanting it at all. Suffering and misfortune all occur automatically, once all their causes and conditions are complete, not after us having wanted them to. Similarly, once all their causes and conditions are complete, anger, pride, hatred, and so forth arise automatically, without our wanting them to. It is not so that we first of all want it, thinking, "Right, I am going to get angry," etc.

We tend to think, "He harmed me, he did it on purpose, he decided to harm me and purposely, wanting to, harmed me. The above is aimed at eliminating that idea.

The patience of not paying back harm

3B2B2B3A1B1D2A1C1 Taking the method of compassion to mind
3B2B2B3A1B1D2A1C2 Halting the cause of anger.
3B2B2B3A1B1D2A1C3 When the unwanted happens, considering it as one's own fault

Taking the method of compassion to mind

3B2B2B3A1B1D2A1C1A Certain sentient beings even harm themselves in their ignorance

3B2B2B3A1B1D2A1C1B It is not so amazing that they harm us if they even kill themselves in their ignorance
3B2B2B3A1B1D2A1C1C Therefore it is reasonable to have compassion for them

Certain sentient beings even harm themselves in their ignorance

35 - 36
Through not being careful
People even harm themselves with thorns and other things,
And for the sake of obtaining women and the like
They become obsessed and deprive themselves of food.

And there are some who injure themselves
Through the unmeritorious deeds
Of hanging themselves, leaping from cliffs,
Eating poison and unhealthy foods.

Some people who harm others harm themselves through leaping into the middle of a mass of thorns, jumping into ravines, and so forth, in order to gain happiness for themselves, to liberate themselves from some suffering or other, and to avoid suffering, and owing to their recklessness and an abundance of afflictions.

Some also deprive themselves of food and so on in the course of capturing some lusted after woman, wealth, or the like. Similarly, people will jump over cliffs, take poison, eat unhealthy food, and all sorts of wrong actions. Thus such people do all sorts of harmful actions.

People in this fashion do all sorts of actions which harm themselves and which are non-virtuous, evil actions which are the cause of the lower realms, deeds which are bad for this life and future lives. They do so much which leads to so much harm to themselves in this and future lives. Therefore why would such a person become angry, thinking how someone else has harmed them and caused them suffering? If such a person is going to be angry it should be with themselves, since that person himself does so much which will harm him in this and future lives.

The meaning of these two verses is similar. In brief, it is that when we want to have something, such as a woman, wealth, and so on, then, to fulfil our desire we do so many different kinds of action, applying so many means, which are bad for this and future lives, such as hanging oneself, jumping into water, jumping off a cliff, and these are all deeds which we ourselves carry out. Besides such actions, whenever we carry out any sinful, non-virtuous action, it is we ourselves who are doing what is going to bring a bad result for ourselves in the future. Therefore, if we have to get angry with some other person for harming us, we should also get angry with ourselves for having harmed ourselves. The reason is the same.

It is not so amazing that they harm us if they even kill themselves in their ignorance

37
If, when under the influence of disturbing conceptions,
People will even kill their treasured selves,
How can they be expected not to cause harm
To the bodies of other living beings?

Usually, fearing we might die otherwise, we cherish no-one like we cherish ourselves. We usually cherish ourselves enormously. Usually we go to great lengths in providing for our food, clothing, and other conducive conditions, against the eventuality of hard times, thinking that this and that will be of benefit should events take a turn for the worse. We do all that to guard ourselves from difficulties.

That is the general rule. Yet on occasions people will get so carried away by their mental afflictions that they end up even killing themselves. Thus, if people are prepared to harm that body which they usually cherish so highly, of course they will harm others when the afflictions arrive in their continuum. The fact that they harm others is really not that surprising. Therefore, when another harms you, think, "He is not to be blamed because once the afflictions well up in a person he will even kill himself, so of course he will harm others; it is not that amazing."

Therefore it is reasonable to have compassion for them

38
Even if I cannot develop compassion for all such people
Who, through the arisal of disturbing conceptions,
Set out to try and kill me and so forth,
The last thing I should do is to become angry with them.

When one person harms another under the control of the afflictions, or kills himself in like circumstances, he is the object of our compassion. Even if we cannot generate compassion for him at least we should not be angry with him. Being angry with him is not at all appropriate.

How should we generate compassion? Through considering the fact that such a person, in killing himself and the like, has violated the norms of conduct usually followed by people in their right minds, and has become almost deranged due to his afflictions, states of mind which intoxicate and strangle him, therefore we should feel compassion for him.

The usual rule in human conduct is self-preservation, but that person, strangled by and delirious with the afflictions, more or less insane because of them, so much so that he is driven to kill himself, is not following that rule, so taking this to mind we should feel compassion for him.

When another person harms us we should not be angry with him but think, "He was pushed into that by his afflictions; when their afflictions have a hold on them, when

they have driven them crazy, some people end up even killing themselves," and generate compassion for the person.

Halting the cause of anger

3B2B2B3A1B1D2A1C2A If it is in the nature of the person to get angry, it is inappropriate to be angry with him
3B2B2B3A1B1D2A1C2B It is also not reasonable to be angry if the fault of doing harm is passing
3B2B2B3A1B1D2A1C2C Through checking the direct and indirect causes, it is not reasonable to be angry

If it is in the nature of the person to get angry, it is inappropriate to be angry with him

39
Even if it were the nature of the childish
To cause harm to other beings,
It would still be incorrect to be angry with them.
For this would be like begrudging fire for having the nature to burn.

If doing harm to others is in the nature of a person because of not understanding the difference between what is to be adopted and discarded, or because of the afflictions being so strong even though he does understand, then it is not appropriate to get angry with him because of thinking he is harming us, because it is his nature, and therefore he has no alternative to getting angry, like it is not appropriate to be angry with fire for burning us, because it is the nature of fire to burn.

It is not appropriate to be angry if that is his nature, because in that case he will not be able to do anything other than harm others, because that will his very entity right from the moment he came into being.

It is also not reasonable to be angry if the fault of doing harm is passing

40
And even if the fault were temporary
In they who are by nature reliable,
It would still be incorrect to be angry.
For this would be like begrudging space for allowing smoke to arise in it.

If someone says that doing violence to others is not the nature of the person but is adventitious, the reply is that even so it is not appropriate to be angry. If someone says, "Doing harm is an aberration; normally he is good-natured, but it sometimes happens that he becomes violent to others due to his afflictions," still, it is not appropriate to get angry. If you are going to be angry with such a person, then when dark clouds suddenly happen to form in the sky and it rains heavily, we should be angry, but we would not, would we? It is the same thing.

Clouds form in the sky adventitiously; they are not always there as a natural, general, feature of the sky. If they were the nature of the sky, they would have to be there at all times, but that is not so. They just come from time to time. Would you be angry at smoke for obscuring the sun?

Through checking the direct and indirect causes, it is not reasonable to be angry

41
If I become angry with the yielder
Although I am actually harmed by his stick,
Then since he too is secondary, being in turn incited by hatred,
I should really be angry with his hatred.

If someone says, "It is when someone else harms us that we get angry, isn't it?" The answer is that if you are going to get angry with what is actually harming you, then if someone hits you with a stick, should you not get angry with the stick? After all, that is what is directly harming you.

If the reply to this is, "It is not appropriate to be angry with the stick because it has no control over the action of beating me, it is not the stick itself which is urging itself to hit; it is harming me due to the force of that person, and does not have the ability to harm me through its own force."

Our reply is, "So, you should not get angry with the person, either, since that person is wielding the stick due to the force of his hatred. He has no choice, no self-power, in deciding to do that harmful deed. He does not do the action through his own force, in the sense of doing it without relying on anything else. Rather, the harm he does arises from hatred. Therefore you should not get angry with that person.

The main thing is the anger in the continuum of the person. The actual, or direct, cause is the weapon, and the indirect cause is the person, although ultimately the indirect cause is the hatred or anger in the continuum of that person. If you are going to get angry with that hatred, you should make use of that which harms that hatred, which is practising patience. The remedy to the hatred in the continuum of oneself and others is the practice of patience. That is what you need if you want to meditate on the antidote which prevents hatred from rising up manifestly. Of course, if you want to meditate on the antidote which completely eradicates hatred, eliminating it right back to the root, you should meditate on the ultimate antidote which is the wisdom realizing emptiness.

When the unwanted happens, considering it as one's own fault

3B2B2B3A1B1D2A1C3A The actual point
3B2B2B3A1B1D2A1C3B Rejecting arguments

The actual point

3B2B2B3A1B1D2A1C3A1 Considering that others doing harm to us is our own fault

3B2B2B3A1B1D2A1C3A2 It is a disadvantage of having this body, which is the cause of suffering
3B2B2B3A1B1D2A1C3A3 It is the disadvantage of having craved the cause of suffering in past lives
3B2B2B3A1B1D2A1C3A4 It is not appropriate to be angry with the other, since our own karma conjoins him with the cause of suffering
3B2B2B3A1B1D2A1C3A5 Anger is perverse and inappropriate

Considering that others doing harm to us is our own fault

42
Previously I must have caused similar harm
To other sentient beings,
Therefore it is right for this harm to be returned
To me who is the cause of injury to others.

Just like this other person is now harming me, in past lives I have also harmed others. The response to that [harm which I did] is to be on the receiving end of violence from them now. Therefore, the cause for oneself now being harmed by some sentient being was first created by oneself. We ourselves accumulated the cause, and when all the causes are assembled there is no getting away from the result, therefore the harm being done to me now definitely had to happen.

This is the first point: thinking of the fault as being one's own: it was first of all we who created the bad karma, and now we are simply seeing the result of that, therefore we should be patient.

It is the disadvantage of having this body, the cause of suffering

43
Both his weapon and my body
Are the causes of my suffering.
Since he gave rise to the weapon and I to the body,
With whom should I be angry?

When our body is injured by others striking us with knives, staffs, and so forth, the injury and suffering comes about due to both our body and the weapon. Since the injury arises from both, they are each the cause of that suffering. When the cause, this body which is the cause of suffering for us, meets with the condition, the sword, staff, and so on, being used to strike us, the suffering comes about: it comes about depending on the gathering of the two. Therefore we should not just get angry with the person wielding the weapon. It is because we have this body, the site where suffering is produced, this body which acts as the cause of suffering. The suffering comes about through depending on the both of them, on the gathering of the two, the body, which we already have, and some other conditions. If we did not have such a body - if you beat empty space with weapons, stones, and the like, it would not feel harmed or suffering.

Therefore, in a way, suffering comes about because we have this body which is the site where so much harm and suffering take place. So, if we are going to get angry we should do so with both, because both act as causes that bring about suffering.

44
If in blind attachment I cling
To this suffering abscess of a human form
Which cannot bear to be touched,
With whom should I be angry when it is hurt?

There is an awful skin complaint, most likely what we would call an abscess, where you cannot bear having the infected area touched because it brings so much pain. It is as if our own body were that illness in a physical form, in the shape of a human being. With this body, we just cannot stand the least of injury to it. We cannot even bear it when it is scratched by a thorn. Just a little hot water, just being burned a little by incense. Thus, the body itself cannot bear the least of harm, and it is as if it were that skin disease, an abscess, where you cannot touch, and if you touch it the pain is immense, in the form of a human being. Why on earth are we attached to such a body, possessor of suffering?

That body forms, fundamentally, due to ignorance, but also the afflictions, and the twelve links. It is a body which has arisen without choice, under the control of the afflictions. It certainly is not a body attained through wisdom, is it? It comes about, rather, due to an absence of understanding, ignorance, unknowing. It is a body which arises due to the afflictions, principally ignorance, which cannot stand to be harmed even in the least, so we should not be attached to it or be so fond of it.

Furthermore, if we are harmed by someone else, who should we be angry with? It is, after all, only through ourselves having this awful body which cannot withstand the slightest harm, which can hardly put up with being touched, even; it is as if we were in the wrong. We have no right to get angry with people. It is because we possess the cause from which suffering develops that we suffer. If you have the cause, you will get the result, that is only natural. Thinking in this way, we should put a stop to anger.

Both points say that it is because we have the causes for suffering to befall us complete that we suffer. The first says that when we are harmed by someone else we should recognize that first of all we did harm, whereby we created the cause for being harmed as a result, therefore there is nothing to do to avoid being harmed ourselves as a result. The second says that it is because we are holding on to this impure location where harm takes place, accomplished from a bad cause - ignorance - which cannot put up with the slightest harm, which is so dangerous. Both points are going in the same direction.

It is the disadvantage of having craved the cause of suffering in past lives

45
It is the fault of the childish that they are hurt,
For although they do not wish to suffer

They are greatly attached to its causes.
So why should they be angry with others?

We ordinary, immature beings, who are born in cyclic existence without choice, under the control of our karma and afflictions, do not want suffering, in general, not even the least, but we spontaneously engage in non-virtuous deeds, such as killing, stealing, and the like, which are the causes of suffering. Consequently we have made all the causes for suffering, and once the causes are complete, there is no avoiding their suffering result.

Therefore, it is quite out of place to think of others as having caused our suffering, and to blame all faults on others alone, because we ourselves are to blame.

46
Just like the guardians of the hell worlds
And the forest of razor-sharp leaves,
So is this (suffering) produced by my actions;
With whom therefore should I be angry?

As a result of our negative karma we will be born in the worst of the lower realms, the hell realms, of which there are various types. Mainly, the cold and hot hells, also the occasional hells and the surrounding hells such as the decomposing swamp, the fiery pit, and so on. Once we have escaped the main hot hell, we still have to go through the surrounding hells which are like branch hells, where the suffering is unending even if it is less than in the principal hell realms. When you are in those hellish abodes, you might want to escape but you are prevented from getting out by hell guards whose responsibility it is to watch over the occupants. They seize hold of you, make you suffer, torture you. We have all that ahead of us.

Thus, there are various types of suffering in store for us in future lives, and various abodes and births, as hell beings, hungry ghosts, animals, and so on. They all arise due to our karma, and are not crafted by others. It is just as it asks above: "Who created the burning hot iron ground..." They all arise depending on our karma; due to the afflicted mind, the mind of evil, we do evil actions, and due to that those realms arise. Therefore they all arise as a result of our own doing; they were not made by others.

Enormous, unending, suffering, a detailed explanation of which, let alone the actual experience, we would not be able to bear, and which would so terrify us, is all due to wrong that we ourselves have done. It is the same whether you talk of the hell realms, the spirit realms, or animals. Similarly, the suffering of death, of falling ill, ageing, and so on, which occurs in this very life. There is so much suffering that can happen to us, and it is all accomplished by our own karma. We are continually unwell, with never a moment of physical comfort. Though no-one does anything to us, naturally we fall ill and are caused great pain, die, and so on. Those are all faults committed by ourselves. If that is the case with respect to all that suffering, then why on earth get angry when someone else happens to fulfil the role of co-operative condition in our experience of suffering? It is the creation of our own karma, isn't it?

In general no-one wants suffering, but still those who spontaneously engage in the causes for suffering experience that type of result, whereas those who do not will not be met by such suffering. It is we who have collected the karma for experiencing suffering; the other person serves as the co-operative condition for us to experience that suffering when his hitting us, beating us, or striking us makes us suffer.

It is not appropriate to be angry with the other, since our own karma conjoins him with the cause of suffering

47
Having been instigated by my own actions,
Those who cause me harm come into being.
If by these (actions) they should fall into hell,
Surely isn't it I who am destroying them?

It is just as we were saying before: because I created non- virtuous karma previously, and because I was unable to purify that, its result, the harm done me by someone else, somewhat like a response to my non-virtuous deed, befalls me.

When another harms us, if we have the Bhikshu, Bodhisattva, and Tantric ordinations, the wrong they have done is so bad. Therefore, if they do not manage to eliminate that through confession, they will have to take birth somewhere where there is a great deal of suffering: the abodes of the lower realms. Viewed in this light, is the fault not initially our own? Through first of all us doing some wrong, later on this person has had to do this evil action.

Anger is incorrect and inappropriate

48
In dependence upon them I purify many evils
By patiently accepting the harms that they cause,
But in dependence upon me they will fall
Into hellish pain for a very long time.

When harm is done to us now as a result of the harm we did in past lives, and we practise patience in the face of that, that evil is purified and used up. On the other hand, depending on us, the other person, the one who is harming us, has to go to the hell realms, the realms of pretas, and other lower forms of life, and experience suffering there for a long time.

If we practise patience regarding the person who is harming us, the other is then our helper, but we have become noxious for him. How? Depending on that person having harmed us, he has to fall to the lower realms, such as the hell realms and so on. Therefore, it is depending on us that he has to go there, since we figure as the factor of basis in his negative action. That is to say, it is depending on us that he does the action, therefore it is depending on us that he goes to the lower realms.

The other person has helped us, so why get upset with your benefactor? It is not fitting to be angry at all. "Therefore, mind, it is fitting for you not to get angry with this other person but rather to love him."

A person harms us; if we practise patience, is that person our helper or our harmer? It says here that the other has helped us and we have harmed him. That person has harmed us, hasn't he? Or has he? If someone hits us, has he harmed us or what has he done - if we meditate on patience? According to this, if we meditate on patience, the other person has helped us, is our helper, whereas we have turned into his harmer. In brief, the person has not been able to harm us; he did something to harm us, but only managed to help us, because of the fact that we practiced patience. If we had got angry, he would have managed to harm us.

Rejecting arguments

It was said that when some person hits us, if we practise patience then the other will have helped us, and we will have harmed the other person. Objections are made to both of these points by people who say it is not correct to say that the other helps us and that we harm the other.

3B2B2B3A1B1D2A1C3B1 Objection: "the other helps us" is untenable
3B2B2B3A1B1D2A1C3B2 Objection: "we harm the other" is untenable
3B2B2B3A1B1D2A1C3B3 Rejecting wrong establishment of helper

Objection: "the other helps us" is untenable

50 a,b
If my mind has the noble quality (of patience)
I shall not go to hell,
"Since we acted as the condition for the harm the other person did to us, won't we also go to the hell realms?"

This makes some sense, doesn't it? Our reply is that since, if we think, "he helped me," we practise patience, we will not have carried out the evil which will send us to the hell realms. Our evil will, on the contrary, be purified. New evil is not created, and previously created evil is purified.

It is true that we did, in this case, act as the condition for some other being to create bad karma, but just being the condition is not enough. As we were saying before, if we have been struck by the weapon of some other, that acts as the condition for our body to be wounded. It said above, did it not, that both our body and the weapon acted as conditions for the injury, so if we are not going to get angry with our body, what's the idea of getting angry with the other person? Similarly, if someone hits us, or does something bad to us, we are the basis which is on the receiving end of the wrong deed, whether we practise patience or not, and we will have acted as one of the conditions for that bad action to take place. Just serving as the condition is not wrong.

When someone has been harming us, he has done a bad action, since it says that he created bad karma. And in that context, we have acted as the condition for the bad

karma to be created. But we have no evil from that, and since we were thinking, "He is so helpful to me, he is good, he helped me practise patience," we did no wrong, and the wrong we did in the past will be purified.

Objection: "we harm the other" is untenable

50 c,d
But although I am protecting myself (in this way)
How will it be so for them?

Another sharp objection arises: "Did the other person cause the fruits of our evil to be used up? As a consequence, much evil built up over many past aeons was eliminated, did the person not do a good deed? Therefore, why would they go to the lower realms? After all, has it not already been said that the person has helped us, and we [consequently] do so much good, because of having eliminated so much evil, therefore why would he go to the lower realms? He would not." That is how the argument from their side runs.

In brief, they say, "You said that he helps us since we purify so much evil, so he will gather merit, no? In that case how can he go to the lower realms?"

Our reply is: "It was I who protected myself from evil and equally I who purified myself from evil, [not him; he did not meditate on patience, did he? I did that]. The one who meditated on patience purified his own evil, the other person did no virtue, so how can he gain merit? I protected myself, if I had not practised patience and had instead got angry, I would have had to face so much suffering in the lower realms later on. Therefore, since it was I who practised patience towards the person harming me, it was I who purified my own evil; he did not do any virtue, so how can he be said to have gathered merit? He will not have done so at all."

Rejecting wrong establishment of helper

51
Nevertheless, should I return the harm
It will not protect them either.
By doing so my conduct will deteriorate
And hence this fortitude will be destroyed.

Another question is: "If the person harming us is our benefactor, would it not be acceptable to retaliate? After all, I would thereby be his benefactor."

That is not how it works. If we retaliate, we will have been unable to protect ourselves. When we are harmed, if we harm the other in response we will have been unable to protect ourselves with the practice of patience, we will have been unable to practise love and compassion towards the person harming us, we will have acted contrary to Buddha's instruction to his followers to practise the *four dharmas of the trainees in virtue:*

1 When someone tells you off, not telling them off in return.

2 When someone says things to you that [would usually] incite you to anger, not making anything of it.

3 Not hitting back at someone when they hit you.

4 Not finding fault with others when they find fault with you.

These are the four dharmas for a person who is engaging in virtue. Retaliating with harm would be at odds with these four; it would cause the degeneration of love, compassion, and bodhicitta. Retaliating with harm for harm also means the practice of patience is not working. The destruction of asceticism mentioned in the verse alludes to the asceticism of the trainee in virtue, and it is making the point that we will have proved unable to bear the asceticism of facing up to the hardships of training in the path.

We have given our word to develop peaceful conduct of body, speech, and mind, having meditated on love and compassion, and retaliating with harm will be at odds with that. Furthermore, it is said that we should put up with any hardships that arise, and if we are not able to put up with it when others harm us, and instead harm them in return, it will be at odds with that instruction.

Practising patience when we are following the path is the best asceticism. It is the best of causes for gaining liberation. That is a fact. For, when we practise patience, the virtue we have already created will not be harmed; nor will we create new evil, so we will not have the unpleasant results of such evil. Therefore we will not be damaging the conditions conducive to our attaining liberation, nor will there be unfavourable conditions. If someone is angry with us owing to a misunderstanding between us, it would be good to make things clear without losing our temper.

It is reasonable to be patient at insults and so on

3B2B2B3A1B1D2A2A Insulting, disparaging, etc., does not harm our body
3B2B2B3A1B1D2A2B It is not fitting for us to be angry with a person who has anger in his continuum
3B2B2B3A1B1D2A2C It is not reasonable to be angry because of hindrances to our gain (and honour)
3B2B2B3A1B1D2A2D It is not reasonable to be angry because of making others suffer a loss of faith in us

Insulting, disparaging, etc., does not harm our body

52 - 53
Since my mind is not physical
In no way can anyone destroy it,
But through its being greatly attached to my body

It is caused harm by (physical) suffering.

Since disrespect, harsh speech
And unpleasant words
Do not cause any harm to my body,
Why, mind, do you become so angry?

If we protect our mind by proper reflection, the weapons, stones, and so forth of others will not be able to harm our mind. There will be nothing anyone can do to that will greatly harm our mind, it will be indestructible to these outer harms. Even when others speak harshly, disparaging and insulting us, they will not be able to harm our mind.

Although this is so, because of our conceptualizing mind, because we so cherish our body, and are so fond of it, when our body is harmed we get angry.

Brnyas pa, to insult, abuse, or mock, means uttering words which belittle you. Speaking harshly, and words which are not pleasant to hear. Such words do not harm the body at all, "So why, mind, do you become angry?"

The mind is not established as form, therefore striking with weapons and speaking harsh words and so on will not damage the mind, but the conceptual mind is so fond of the body, so cherishes it, so that when the body is hurt the mind is distraught.

The mind is not form, so when we are struck with sticks, stones, and so on, the mind is not harmed in the way the body is harmed. Or is it? What do we mean when we say, "harm the mind?" If someone says something unpleasant, something harsh for example, isn't our mind harmed, or hurt? Here it is saying that harsh words do not harm the mind. Besides that, if our body is hurt, isn't our mind also hurt? When the body is struck with stones, weapons, and so on, and thereby wounded in various ways, isn't the mind hurt? It isn't hurt in the way the body is hurt; it cannot be wounded, it cannot bleed, like the body can. But isn't the mind still hurt?

"A sharp blade, harsh words, do not harm the mind." Certainly, when the body is wounded by some weapon or other, the mind will not be harmed - wounded or caused to bleed - like the body. But in general can we say that the mind is harmed in some other sense or not? And when harsh words are spoken to us, is our mind harmed or not? It is not talking here about whether the mind is hurt on the ultimate level or not. Clearly it is talking about harm being done on a conventional level. Ultimately of course no harm is done.

It is correct to say it is inappropriate to be angry, that we have to prevent harm to our mind through practising patience. It is probably talking about whether we should prevent harm or not, but if you look at the words that is not what you get. Below it says, "uttering words of abuse, harsh words, unpleasant words, do not harm the body." That is correct; it does not harm the body like when it is struck by stones and weapons.

It is not fitting for us to be angry with a person who has anger in his continuum

54
"Because others will dislike me."

But since it will not devour me
Either in this or in another life
Why do I not want this (dislike)?

If some other person dislikes us, he will not be able to ruin us in this or future lives. When he does not like us, we get angry, but it is inappropriate to do so us, because his dislike for us will not be able to ruin us in this life or in future lives. He will not be able to ruin us. All we do is lose out if we get angry about that. All we will have done is create the cause to suffer, and we should not do that.

It is not reasonable to be angry because of hindering us from acquiring gain (and honour)

3B2B2B3A1B1D2A2C1 It is not reasonable to be angry about hindrances to gain, since it quickly perishes
3B2B2B3A1B1D2A2C2 Prohibiting wrongly accomplishing gain
3B2B2B3A1B1D2A2C3 Establishing the unreasonability of craving gain and honour through an example
3B2B2B3A1B1D2A2C4 Why it is unreasonable to crave material gain
3B2B2B3A1B1D2A2C5 Refuting reasonability of acquiring gain

It is not reasonable to be angry about hindrances to gain, since it quickly perishes

55
"Because it will hinder my worldly gain."
Even if I do not want this
I shall have to leave my worldly gains behind
And my evil alone will remain unmoved.

Rnyed pa refers to both gain and honour. If we think, "I am angry because these abusive, insulting, scornful, displeasing words hinder my gain and honour from others."

To stop thinking like this, contemplate the next two lines: "Oh, yes? If you are getting angry because the person is damaging your acquisition of gain and honour, and because you think people will not come to you with those, do you mean to say that you are angry due to your fear that those who honour you and provide you with what you need will disappear? Is that why? In that case, even if no-one harms you, all of them will come to an end ultimately some time in this life. Because when we die we lose them all, don't we? When we die, our body and possessions are all lost, as we well know, and that includes our gain and honour, evidently. Are you going to get angry then, thinking, "I will not receive gain and honour?" You would not get angry then, would you? Getting angry renders the causes of our suffering, our evil, firm. Therefore we should not get angry; even if some other person does not harm you, eventually your gain and honour is going to be left behind one day."

This is applicable to our name, gain, and so on; if we think regarding any of those, "These harsh words and so on are going to bring about the degeneration of these"

and therefore get angry, [we should think:] "It is not appropriate to be angry, because they are phenomena that will degenerate anyway even without anyone harming me; if I get angry the evil which is the cause and root of my suffering will become firm in my mind, and that will be awful."

Prohibiting the wrong accomplishment of gain

56
Thus it is better that I die today
Than live a long but wicked life;
For even if people like me should live a long time,
There will always be the suffering of death.

Even to die now without gain or honour would be easy. But if we hope to acquire gain and honour and use some means to do so, we are guilty of wrong livelihood. If these are given or offered to us without our specifically doing anything to acquire them, it is another matter. In that case it is quite correct. But if we scheme to obtain them and fall into a pique of anger when we perceive them as degenerating, or that we are not going to get them, and actually gain a little of those by some means or other we have devised, it is wrong livelihood. "It would be easy, even to die now, if it means dying without having committed wrong livelihood." When we are following a wrong livelihood, having a long life is of no benefit.

If you use some devious means for gaining what would thus be a wrong livelihood, and get angry when you perceive that livelihood as being damaged, thereby making your evil, which is the cause of suffering, firm, then even if you live a long life it is of no benefit: when you die you will have to leave it all behind, but you will be passing on accompanied by your evil which will have become very firmly ensconced.

Five wrong livelihoods are discussed in the Preparatory Practices and in the *Lam Rim*. They are also spoken of at length in the *Precious Garland of the Middle Way*. For example, when we are explaining Dharma, if we think, "I will get a good name, I will become well known, they will be talking about how well I teach," and so on, this is included in the eight worldly concerns, the one to do with wanting to have a good name. "If I put it this way, the people will not like it, it will not go down well with them; if I explain this way, they will like it, and in that way I will be pleasing them." There is no fault in that. Quite the opposite: we should try to make things so people like it. When we teach and people thank us and give us something to eat or drink or some money, that is quite acceptable. But when we privately scheme to get money and so on out of people, even if we do not directly ask, it is regarded as wrong livelihood, and it is most definitely looked down on. If we openly demand money [for our services], evidently that is even worse. So many texts contain this prayer: "May I not live off a wrong livelihood, may I live off a Dharma livelihood." That means: may my body not live through a wrong livelihood, but rather may I live in accordance with Dharma.

Establishing through an example that it is not reasonable to crave for gain

57 - 58
Suppose someone should awaken from a dream
In which he experienced one hundred years of happiness,
And suppose another should awaken from a dream
In which he experienced just one moment of happiness:

For both of these people who have awoken
That happiness will never return.
Similarly, whether my life has been long or short,
At the time of death it will be finished like this.

A dream where we experience bliss for many hundreds of years and a dream where we experience bliss for a brief time are the same from the point of view of the pleasure not being real when we wake up. When we wake up, the two are the same in being in fact non existent.

Similarly, if we die after a long life of wrong livelihood, lusting after and desirous of great wealth, not having enough of the correct means for acting out our desire, and availing ourselves of a wrong livelihood as a means instead; whether doing so over a long period or short, it is the same on the level of what we have acquired being made non-existent and of no benefit at death.

When you die, you might have spent a long life through so many different types of wrong livelihood, or you might only have spent a short life in such a manner, but in either case it is the same in that it is all just memories, the objects of memory, and quite useless. It would be far better to spend a humble life without wrong livelihood, not lying, not bullying others, than to spend a life characterized by wrong livelihood, lying, bullying, even though it can look as though things work out better for the latter, as if the latter stands out head and shoulders above others; he might well think a lot of himself and others might think he is something special, whereas the person following a modest life, sticking to karma, occupying a relatively mean position, can look rather poor when you look superficially, as if he hasn't managed to find his path, but in terms of our aspiration for the everlasting, there is no comparison. The latter has not even started yet, whereas the former, who has followed a modest life, living in a low position, will progress from good to good because of having found a true path and will go on to the path to the everlasting goal, liberation. The latter might seem to stand out when you look superficially in terms of only this life, and people might be impressed by him, but in terms of the everlasting aspiration, he is left way behind.

It is just like when crops are growing out in the fields: the stalks endowed with most grain bow downwards, whereas those with no grain stand up erect - above the others. Many holy beings make this very point in connection with such examples. We Dharma practitioners should feel that it would be better to die right now rather than live long but on the basis of a wrong livelihood.

Why it is unreasonable to crave for material gain

59
Although I may live happily for a long time
Through obtaining a great deal of material wealth,
I shall go forth empty-handed and destitute
Just like having been robbed by a thief.

When we die we have to leave behind us all that we gained through so much evil, no matter how much we might have enjoyed ourselves with it. When we die, we go like a person attacked by a mugger who robs him of everything, even the clothes he stands up in, leaving him totally naked. We go on, unable to take anything at all with us, empty-handed, no matter how much we might have amassed and no matter how much of it we might have enjoyed with so much grasping. The reason [mentioned in the title] seems to be that when we die we have to give this all up and leave it behind.

Refuting reasonability of acquiring gain

60
"Surely material wealth will enable me to live,
And then I shall be able to consume evil and do good."
But if I am angry on account of it
Will not my merit be consumed and evil increase?

"If I am able to gain much in terms of wealth, offerings, honour, etc., and live long, then what I have gained will be a means for extinguishing my evil, and a means for augmenting my merit." The objector is saying "If I gain much, I can do what I like, therefore it is appropriate to acquire gain, and it is not wrong to get angry in the course of that because I must have it; without it I can do nothing, I definitely have to have it."

The main thing the person is thinking is: "Wealth is important, it is not wrong to get angry or to harm others for its sake, because when I have a lot I will be able to purify evil and gather merit." If you have that idea, getting angry for the sake of gain means you will be burning up the merit you have been accumulating for a hundred or a thousand aeons.

61
And what use will be the life
Of one who only commits evil,
If for the sake of material gain
He causes (the merits needed for) life to degenerate?

Similarly, from getting angry and harming others for the sake of gain, we will be creating a great deal of new evil. In that case, living a long time will be for the sake of bringing about our own downfall. Would it not be better to die? The holy pray for a short life for those people who spend all the time doing only evil. In their case it is better to die

young. That is how this verse answers the above question. It says that a person could live a long life doing only evil, but it would just mean his own degeneration. For a person who does only evil there is no meaning in living long.

It is not reasonable to be angry because of making others lose faith in us

3B2B2B3A1B1D2A2D1 "It is reasonable to be angry at those saying unpleasant things about us because they make the faith others have [in us] degenerate"
3B2B2B3A1B1D2A2D2 If we tolerate a loss of faith regarding others, it is reasonable to tolerate a loss of faith in ourselves due to the condition of the afflictions

"It is reasonable to be angry at those saying unpleasant things about us because they make the faith others have [in us] degenerate"

62
"Surely I should be angry with those who say
Unpleasant things that weaken other beings' faith in me."
But in the same way, why am I not angry
With people who say unpleasant things about others?

We might think, "Although it is not appropriate to be angry with someone hindering me from receiving goods and the like, if someone else says unpleasant things to me that will make those who have faith in me to lose that faith, therefore it is necessary to be angry with such people."

The reply is: You are getting angry with the person for acting as a condition for the faith in the continuums of others to degenerate. Therefore, when people say unpleasant things to others you should also get angry with them because what they say also causes the faith in the continuum of others to degenerate."

Before, our mind objected: "I must get angry with this person for his damage to my receiving gain and honour. If I do not, he will act indiscriminately and cause harm to the goods and honour that others offer me." That has already been refuted. Now our mind objects: "If someone speaks unpleasantly to me I must get angry because the faith others have in me will degenerate." The reply is, "You are saying you must lose your temper with others when they speak unpleasantly, acting as the condition for a loss of faith, then in that case when other people speak unpleasantly to other people, you should get also angry, because the virtue in the continuum of the other is caused to degenerate; it acts as the condition for that to degenerate."

If we tolerate a lack of faith regarding others, it is reasonable to tolerate it regarding ourselves, when it is due to the condition of the afflictions

63
If I can patiently accept this lack of confidence
Because it is related to someone else,
Then why am I not patient with unpleasant words (about me)

Since they are related to the arisal of disturbing conceptions?

When one person speaks unpleasantly to another and through depending on that a third person loses faith in the second, the focus of the loss of faith is some other person, if you are going to refrain from anger and practise patience regarding that, then you should also practise patience and not be angry when others speak unpleasantly to you.

"Mind, why do you not practise patience there, also? You should, it also depends on the production of afflictions in the continuum of another." When someone speaks unpleasantly to us, causing someone to lose faith in us, it is under the influence of the afflictions in the continuum of the person denigrating us, and is therefore expressed through depending on the production of afflictions.

Stopping anger at those doing wrong to close ones

Here, *bshes*, close ones, refers to our *dge wa'i bshes gnyen*, our spiritual masters or "virtuous friends."

3B2B2B3A1B1D2B1 Stopping it with the patience of a mind fixed in Dharma
3B2B2B3A1B1D2B2 Stopping it with the patience of not paying back harm

Stopping it with the patience of a mind fixed in Dharma

3B2B2B3A1B1D2B1A Why it is not appropriate to be angry at harm to the holy forms and so on
3B2B2B3A1B1D2B1B Like that, it is reasonable to be patient with harm done to close ones

Why it is not appropriate to be angry at harm to the holy forms and so on

64
Should others talk badly of or even destroy
Holy images, reliquaries and the Sacred Dharma,
It is improper for me to resent it
For the Buddhas can never be injured.

Many reasons have been explained above to show that when we are harmed it is reasonable not to get angry. But we might think that it must be correct to be angry with those harming images of Buddha, Dharma books, Enlightenment Stupas, etc.

Even when people destroy or verbally criticize these, it is not appropriate to be angry because, even if a person tries to harm the Buddha, he will not experience a feeling of suffering; those who are doing the harm should be objects of our love and compassion. When the physical forms of Buddha, the Dharma, Stupas, and so on, are verbally criticized or physically destroyed, we should not be unhappy and then angry. We should think, "This poor person has created evil and will have to experience so much suffering as a result," and thus see that person with compassion.

Similarly, if someone says, "A person who destroys a Sangha group has done a huge evil, so I should get angry," the reply is, "The fact that he did so much evil is the very

reason he is so deserving of our strongest compassion." The Three Jewels, Stupas, texts, statues, do not experience a feeling of suffering, and the person inflicting the harm has created an enormous evil, so we should feel compassion for him.

Like that, it is reasonable to be patient with harm done to close ones

65
I should prevent anger arising towards those
Who injure my spiritual masters, relatives, and friends,
Instead I should see, as in the manner shown before,
That such things arise from conditions.

[The commentary shows that] both, the lama who shows us the Dharma, and also our friends, parents, relatives, and so on, are intended by *bshes*, "close ones." When we see someone harming them, it is not appropriate to be angry with them, because for the former it is the same as with the Three Jewels: our spiritual guides do not experience suffering when they are harmed, and in the case of the latter we should think, "It is their karma," and therefore not get angry.

Stopping it with the patience of not repaying harm

3B2B2B3A1B1D2B2A It is not reasonable to be angry only with the animate
3B2B2B3A1B1D2B2B The reason why
3B2B2B3A1B1D2B2C Considering [it] as one's own fault
3B2B2B3A1B1D2B2D Considering the benefits of patience

It is not reasonable to be angry only with the animate

66
Since embodied creatures are injured
By both animate beings and inanimate objects,
Why only bear malice to the animals?
It follows that I should patiently accept all harm.

The enemies who inflict the harm, who have minds, and the weapons they use, which have no mind, are the same in having done harm. Therefore it is not appropriate to get angry only with the person who has a mind.

The reason why

67
Should one person ignorantly do wrong
And another ignorantly become angry (with him),
Who would be at fault?
And who would be without fault?

Some people, under the power of ignorance or the mental afflictions, do evil deeds such as killing others. Others, under the control of the mental afflictions, ignorant of the drawbacks of anger, become angry with such harmful beings. In such situations, if one has harmed under the power of ignorance and the other has become angry in return under the power of ignorance, unable to think about the drawbacks of anger and the benefits of patience, which of the two is without fault? Both are at fault. So who is without fault? If we want to be blameless, we should think of the disadvantages of anger and practise patience without getting angry.

When one person gets angry with another and the latter gets angry in return, there can only be bad results of the two angers. Just like when we rub two rough sticks together, the wood will catch alight.

Considering oneself as at fault

68 - 69
Why did I previously commit those actions
Because of which others now cause me harm?
Since everything is related to my actions
Why should I bear malice towards these (enemies)?

When I have seen this to be so,
I should strive for what is meritorious
(In order to) certainly bring about
Loving thoughts between all.

All the harm that is done to us now is the result of the bad karma we created in the past. Sometimes people do unpleasant things to us and we cannot think why, but, in the past, quite possibly long, long ago, we did something bad to them and this is the result of that. Whenever we are harmed in this life, and whenever we suffer, we should recognize it to be the result of the bad karma we created in the past. Thinking in this way, we should avoid anger to the other person involved. If we practise patience in this way, we will be able to gradually follow the advice of Buddha to strive toward mutual love and compassion.

If we are not able to practise patience regarding trifling events, we will not be able to gradually get used to greater and greater hardships until we are able to practise even during major catastrophes.

Considering the benefits of patience

3B2B2B3A1B1D2B2D1 Striving to not allow my virtue to degenerate
3B2B2B3A1B1D2B2D2 We should halt the causes of the suffering of hell through accepting a small amount of suffering now
3B2B2B3A1B1D2B2D3 It is reasonable to be joyful in the hardships which arise in the course of accomplishing a great purpose

Striving to not allow my virtue to degenerate

70 - 71
For example, when a fire in one house
Has moved into another house,
It is right to get rid of straw and such things
That will cause the fire to spread.

Likewise, when the fire of hatred spreads
To whatever my mind is attached,
I should immediately get rid of it
For fear of my merit being burned.

If the room adjoining this catches fire, and this one is full of inflammable substances it will easily catch fire. When the fire of our anger blazes against the person harming our friends, relatives, and so on, the condition for that to happen is our attachment to those people. If we do not have that attachment, when someone harms them the fire of our anger will not so easily and immediately ignite.

If we are so attached to the highly inflammable articles in this room that we do not remove them, the room will easily catch fire. Similarly, if we are attached to our friends and so on, when they are harmed the fire of anger will easily ignite in our continuums. If that catches fire, the merit and virtue we have will burn up, just like the other valuables in this room would be burnt up when the fire is blazing in it.

The condition leading us to anger when our friends and so on are harmed, the main condition which causes the fire of our anger to blaze, is the attachment we have for those friends. And so, the essential point being made is that we must stop that attachment.

If someone harms a person we do not like, the fire of the anger in our continuum does not catch alight because we do not have attachment for them. This shows the condition that causes anger to arise easily when harm is done to friends, and the absence of this condition accounts for anger not arising in the case of harm done to those we do not like. That condition is attachment, and that is to be removed.

We should halt the causes of the suffering of hell through accepting a small amount of suffering

If we are unable to practise patience with the causes of small sufferings, it will become the cause of great suffering. Practising patience with the causes of small sufferings, we should stop the causes making us experience the great suffering of the hells and so on.

3B2B2B3A1B1D2B2D2A An example
3B2B2B3A1B1D2B2D2B The point being illustrated

An example

72
Why is a man condemned to death not fortunate
If he is released after having his hand cut off?
Why am I who am experiencing human misery not fortunate
If by that I am spared from (the agonies of) hell?

Somebody may say, "I am attached to my friends and relatives, without them I am sad and unhappy."

We reply: when separated from our friends and relatives of course it brings us suffering, and we are indeed not happy. But that suffering is negligible. The suffering that will come from having attachment to our friends and relatives is much greater because, due to that attachment, we get angry and create various [negative] karmas. Therefore, in order to prevent that great suffering from arising, we should put up with that small suffering.

When we are so ill that our life is in danger, if a cure involves the relatively trifling suffering occasioned by an operation, a hand amputation, injections, disagreeable medication, or the like, we would put up with it. Now, when we are performing virtuous practices such as prostrations, things do get difficult at times, especially when we are putting a lot of effort into them. But when we bear in mind that such difficulties mean we will not have to experience the suffering of the hell realms and those of the hungry ghosts, we will see that it is a very good thing.

The point being illustrated

73
If I am unable to endure
Even the mere sufferings of the present,
Then why do I not restrain myself from being angry,
Which will be the source of hellish misery?

When we are practising virtue, if we have slight problems on the level of food and drink, or physical problems, or if we have to undergo an operation such as having a hand amputated in order not to die, eat unpleasant medicines, and so on, if we are unable to put up with such small suffering, it will be very difficult to put with the suffering in the lower realms in our next life and the following ones. Therefore we must definitely accept those trifling sufferings.

Anger is a cause of suffering in our next life. It can only bring results which are bad. True, we cannot see or know the damage it does to our future life. [Look at it like this:] right away there are disagreeable results of anger that we can see just by looking with our own eyes, such as the voice shaking, unpleasant changes in countenance, and our body trembling. But the results that are felt in our future lives are much worse, even if we cannot see them, therefore we should make efforts to put a halt to anger. We should not be attached, and we should put a halt to anger.

It is reasonable to be joyful in the face of any hardships occurring in accomplishing a great purpose

3B2B2B3A1B1D2B2D3A Regret, since all past lives were used up without serving the purpose of self or others at all
3B2B2B3A1B1D2B2D3B It is appropriate to be happy that patience with the present hardships accomplishes the purpose of all migrators

Regret, since all past lives were used up without serving the purpose of self or others at all

74
For the sake of satisfying my desires
I have suffered numerous burnings in hell,
But by those actions I fulfilled the purpose
Of neither myself nor others.

In the past we have grasped at perverse objects with attachment, desiring those pleasing objects we have accumulated so much negative karma to satisfy our desire.

(When attachment for an object is produced, although that object might not be anything special, we feel personally that there is nothing to match it in the whole world. That is what is to be understood from the term, "perverse object." It is a term used to indicate that we see displeasing objects as pleasing).

Similarly, whatever food or clothing or object of enjoyment toward which our attachment may arise, we see it as exceptional, and then we desire it. Then, since clearly desire on its own cannot get the object, it being just a wishful aspiration, we engage in various activities in order to get what we want.

Similarly, when we become angry, we see the focal object of our anger as bad, worse than it actually is. It has a perverse appearance. If it is 10% bad, it will appear as 15 or 20% bad, and following that bad appearance we will have the aspiration to harm it and so on. Then, as we pointed out above, that aspiration is merely an aspiration, merely a determination to do something [and depending on it various evil is done through engaging in harmful actions].

Whenever anger or attachment arrive in our continuums, first of all will occur a conceptual mind called inattentive attention, which is a perverse mind that exaggerates. After it has done the exaggerating, the object will seem to us to be a certain way, then attachment and anger will arise, and then various negative actions will be done. The result of those actions will be the suffering of the lower realms. Now, although we have already had to put up with the results of these actions, having had to undergo countless experiences of suffering in hundreds and thousands of births in the lower realms, all that struggle and labour that we went through did not yield anything of any use for ourselves or others. Thinking to ourselves, "All that was pointless," we will feel a sense of regret.

It is appropriate to be happy that patience with the present hardships accomplishes the purpose of all migrators

75
But now since great meaning will accrue
From harm which is not even (a fraction) of that,
I should indeed be solely joyful
Towards such suffering that dispels the harms of all.

When practising virtue we meet small difficulties and adversities, but in the past we went to the lower realms for hundreds of thousands of births pointlessly, and in comparison to that, the hardships we have to experience are so small, like having no hardships. Similarly, depending on the experience of those small sufferings and hardships, great things will be achieved in future. Therefore, in comparison to the enormous amount of suffering we have already experienced in the past, which served no purpose for ourselves or others, the present problems are negligible, as if nothing, and also the present problems serve as the basis for great success and great results in future.

Thinking in this way we should practise patience with this small amount of suffering. "Before I had to put up with so much suffering for so long that this is as nothing in comparison, even though it brought no reward for myself or others, whereas depending on this suffering I will gain so much."

Stopping anger at those doing good for one's enemy

When someone helps our enemy we get angry with that person because if our enemy becomes powerful he will harm us. We should not get angry in this situation. The *Lam Rim* explains nine bases provoking anger: thinking, "that person harmed me in the past, is harming me now, will probably harm me in future. These three have been dealt with above.

The second group of three are to do with our friends and relatives, they were dealt with in the section just above that said it is because of our attachment to our friends and relatives that we get angry if they are harmed. These are: "that person harmed my friends in the past, is harming them now, will probably harm them in the future.

The anger now refuted comes from the last group of three: "that person helped my enemy in the past, is helping him now, will probably help him in the future.

3B2B2B3A1B1D2C1 Abandoning impatience at praise and fame accomplished for the enemy
3B2B2B3A1B1D2C2 Abandoning impatience at pleasure accomplished for him
3B2B2B3A1B1D2C3 Abandoning impatience at his gain

Abandoning impatience at praise and fame accomplished for the enemy

3B2B2B3A1B1D2C1A It is appropriate to want it, since it is the cause of one's own happiness

3B2B2B3A1B1D2C1B It is inappropriate not to want it because it is the cause of the happiness of others

It is appropriate to want it, since it is the cause of one's own happiness

76
Should someone else find joyous happiness
Upon praising (my enemy) as an excellent person,
Why, mind, do you not praise him too
And likewise make yourself happy?

When someone praises the qualities of our enemy, if that brings joy and pleasure into the continuum of the person offering the praise, for what reason should we be unhappy about it? We should definitely be happy about it because all sentient beings want happiness and their happiness is a cause of our happiness. If we rejoice in the pleasure and joy of others that will cause us to attain virtue in future.

77 a,b
That joyous happiness of yours
Would be a source of joy, not something prohibited.

When someone praises the qualities of another, if you rejoice in the happiness of the other, it is a cause of you only meeting with happiness, that is what all the Buddhas and Bodhisattvas say. Besides, through the prayers we are in the habit of making for the happiness and freedom from suffering of all beings and when we take the Bodhisattva vows, we take on ourselves the responsibility to bring all sentient beings happiness and to free them from suffering. Therefore we have the responsibility to make our enemy happy and free him from suffering. Thus it is our responsibility to ensure that he is provided with all sorts of marvelous things. Therefore, if some other person talks of how marvelous that enemy is for one reason or the other, and he derives pleasure and joy from it, without need for any effort on our part, why should we be unhappy about it? When others make each other happy without us having had to go to any lengths to bring it about, we should definitely be happy. We should not be unhappy. Being unhappy about it is called jealousy.

This is talking about an enemy who actually has the qualities being praised. For example, even though a person might be our enemy, he might be a skilled artisan and someone else might praise him for this. Although we might not like the person it is true that he has the qualities that he is being praised for. If he is a thief, harmful to many, then if someone else praises him, saying, "He does not steal, he is so good," and so on, then maybe we should clarify matters. No point losing our temper, but maybe we should explain things.

It is inappropriate not to want it, because it is the cause of the happiness of others

3B2B2B3A1B1D2C1B1 If we regard the happiness of others as undesirable, our own happiness will degenerate
3B2B2B3A1B1D2C1B2 Therefore it is appropriate to want the happiness of others

If we regard the happiness of others as undesirable, our own happiness will degenerate

78
It is said that others are made happy through (being praised) in this way.
But if, in this way, you do not want (them to have) this happiness,
Then, (since it makes them happy), you should cease giving wages and the like (to your servants).
But you would be adversely affected both in this and future lives.

If someone praises another person, it is inappropriate for us to feel unhappy and jealous about it, thinking, "Now that person who is being praised will experience so much pleasure."

If we find that undesirable, then consider the following: when people perform a service for someone, if they are well rewarded and feel happy, we should also be unhappy about that. Similarly, if we ask someone to do something for us, when we pay him he will be happy, and we should also be unhappy and jealous about that.

If that is our attitude, won't we be happy to not reward our employee? But if we put people to work for us and do not reward them in any way, we will see bad results in this life, since others will dislike us, they will criticize us, mock us, disparage us, and we will also see bad results in future lives due to not having rewarded them.

[In general], when one person praises another, we should not dislike that. [In particular], when someone praises our enemy and our enemy has the qualities that the other person is praising we should not be unhappy about it, and we should not get angry or jealous.

How does it work - "if we do not want the happiness of others, our own happiness will degenerate, for there will be suffering in this and future lives."

For example, if we generate jealousy or pride when others experience happiness or pleasure, and cannot stand the idea of them being happy, our mind will be unhappy in this life, and even more unhappy in future lives, since the results of jealousy, anger, and so on, will be bad. That is how not liking it when others are happy leads to a degeneration of our own happiness.

Therefore it is appropriate to want the happiness of others

79
When people describe my own good qualities
I want others to be happy too,

But when they describe the good qualities of others
I do not wish to be happy myself.

When someone expresses our qualities, that person experiences pleasure in doing so. This is the same as when we praise others it gives us pleasure. Therefore, we should accomplish our happiness and pleasure of mind through praising others and so on. We should not cause ourselves unhappiness through pouring scorn on others, criticizing, and disparaging them.

Abandoning impatience at pleasure accomplished for him

80
Having generated the Awakening Mind
Through wishing all beings to be happy,
Why should I become angry
If they find some happiness themselves?

We have the practice of meditating on bodhicitta, the mind wanting to attain enlightenment for the sake all sentient beings, thinking, "If only I could attain enlightenment for the sake of all sentient beings," when we take up the Bodhisattva vow and so on, we accept the responsibility to achieve the welfare of all sentient beings. We make the promise: "I shall free those sentient beings who have not yet been freed; I shall liberate those who have not yet been liberated, and I shall give breath to those who are unable to breathe for suffering." We give our word. Because we have contemplated in that way, it is our duty to make all beings happy and free of suffering. Therefore when the sentient beings take the initiative, providing themselves with their own happiness and extinguishing their own suffering, and thus experience happiness through their own efforts, there is no reason at all for us to be unhappy about it. They are taking responsibility for themselves and their own welfare.

Therefore, when someone harms us a little in this life, it is not appropriate for us to think, "This is my enemy" and be completely angry, proud, jealous, competitive etc., when he is experiencing success, good luck, or the like.

Since it is our duty to do for all sentient beings what is useful for each of them, it is not right to be unhappy if someone or other helps the person we do not like, our enemy, in some way or other. Thinking, "That person helped my enemy in the past, is helping him now, or is probably going to help him in the future." It is we who have to benefit that person we do not like, so when someone else helps us by benefiting him and doing what we ourselves are meant to be doing, it is not right be unhappy about it. Thinking that way, we should reduce our anger.

Abandoning impatience at his gain

3B2B2B3A1B1D2C3A Considering as accomplishing what we want
3B2B2B3A1B1D2C3B We should not wish the unwanted for our enemy

Considering as accomplishing what we want

3B2B2B3A1B1D2C3A1 It is appropriate to be happy when sentient beings accomplish their own gain
3B2B2B3A1B1D2C3A2 An example
3B2B2B3A1B1D2C3A3 If we do not want that, our bodhicitta will degenerate

It is appropriate to be happy when sentient beings accomplish their own gain

81
If I wish for all sentient beings to become
Buddhas worshipped throughout the three realms,
Then why am I tormented
When I see them receiving mere mundane respect?

The three worlds are: under the ground, on the ground, and above the ground. Under the ground is the world of the Nagas. On the ground is the world of humans. Above the ground is the world of the Devas.

We want the state of Buddha, Lord of the Three Worlds, prostrated and offered to by them and considered as important in them all, the ultimate form of happiness, for all sentient beings. That is to say, we want peerless happiness for them, the happiness which is the best, which is incomparable, the happiness of being a fully enlightened being. There is no greater or more extensive or deeper happiness than that.

At the same time, when certain sentient beings experience a little happiness from receiving a few offerings, praise, respect or the like, we cannot stand it. What are we doing? Why on earth torment ourselves so? The two are completely at odds. If we find it unbearable when the sentient beings experience a little happiness, if we are jealous of them, that is completely at odds with the desire for all sentient beings to attain enlightenment.

An example

82
If a relative for whom I am caring
And to whom I must give many things
Should be able to find his own livelihood,
Wouldn't I be happy, rather than angry?

We should ask ourselves, "The people to whom I must give food, clothing, and so on, when they obtain them for themselves, how would I feel? Would I think it was good or bad?" When people such as our children earn things through their own efforts, without ourselves having to give to them, we should be glad, shouldn't we? Similarly, it is our duty to place all sentient beings in ultimate happiness. We have taken upon ourselves the burden of providing them all with happiness and its causes and to free them from suffering and its causes. So, when it is our responsibility, and they gain a little happiness through their own efforts, we should be delighted, not jealous, proud, or angry.

It is true isn't it? When we recite prayers, "May all sentient beings have happiness and its causes, may they be free of suffering and its causes," and think, "If only they could have happiness and its causes and be free of suffering and its causes," if these thoughts and prayers are good, sincere, not mere words, then we should be happy whenever the sentient beings achieve happiness and its causes and become free of suffering and its causes. Therefore, when people we do not like find happiness and its causes, and are freed from suffering and its causes, if our reaction is jealousy or the like, it is an indication of our practice not being so deep.

If we do not want that, our bodhicitta will degenerate

83
If I do not wish for beings to have even this,
How can I wish for them to awaken?
And where is there an Awakening Mind
In him who becomes angry when others receive things?

When another person receives a little food or clothing, if we find that undesirable, and feel jealous, our wish for that being to attain the peerless enlightenment will be destroyed.

If we cannot bear it and feel jealous when certain people, like our enemies, gain in the slightest in terms of material possessions and so forth, there is no way that we will be able to have bodhicitta. The bodhicitta in the continuum of a person like that will degenerate.

Jealousy is usually considered a great vice, and it is here that the reason why is made clear: when we are jealous, our bodhicitta will fade away. Even if all we had at the outset was the mere reflection of bodhicitta, jealousy will cause its degeneration.

Rejoicing in the virtue of others is of enormous benefit, and jealousy when others perform virtue is a great vice. It is explained to be a cause which shoots us into the hell realms like an arrow. Thinking with regards our enemy, or any person we do not like, "May he suffer, may everything go wrong for him, may all sorts of bad things happen to him," and being full of jealousy when things go well for him, even if it is nothing earthshaking, feeling unhappy and jealous about it, as described above, it is we who lose out. We lose our wish for all beings to have happiness and the causes of happiness and to be free of suffering and the causes of suffering, and the wish to attain enlightenment for all their sakes. Our whole practice is ruined.

We should not wish the unwanted for our enemy

3B2B2B3A1B1D2C3B1 Jealousy at the gain of others is inappropriate
3B2B2B3A1B1D2C3B2 It is not appropriate to reject our own qualities
3B2B2B3A1B1D2C3B3 Sorrow at one's own evil is appropriate, but being jealous of others' virtue is inappropriate

84

What does it matter if (my enemy) is given something or not?
Whether he obtains it
Or whether it remains in the benefactor's house,
In either case I shall get nothing.

We should not be jealous at the gains of others.

It is not appropriate to reject our own qualities

85
So why, by becoming angry, do I throw away my merits,
The faith (others have in me) and my good qualities?
Tell me, why am I not angry (with myself)
For not having the causes of gain?

The cause of receiving goods, service, and the like, is accumulating merit through studying, contemplating, and meditating, through keeping morality, and so forth. When a person does well, accumulating merit in that way, benefactors develop faith, and out of their faith and joy in us they give us things. These are the causes that bring goods, offerings and so on. If, on the other hand, we become jealous, angry, proud, etc., rather than being happy to see others receiving goods and so on, we destroy the merit, the root of virtue, which is the cause for receiving those goods. Besides, if we get angry, the benefactor's faith will disappear, thinking how bad our behaviour is.

The receiving of goods, veneration, and so forth depends on two points: our merit and the faith of others. But if we get angry the causes of both sides are destroyed and become non-existent. Who destroys the causes for receiving goods, service, veneration, and so on? It is ourselves. Therefore, if we are going to get angry with anyone it should be with ourselves. Getting angry with others when we see them receiving them misses the point.

Sorrow at one's own evil is appropriate, but being jealous of others' virtue is inappropriate

86
Let alone not having any remorse
About the evils that you committed, (O mind),
Why do you wish to compete with others
Who have committed meritorious deeds?

Not only are you lacking in sorrow and regret for not having created the causes for receiving goods, veneration, and so forth, in the past, and at having created the evil for not receiving them, which is why you do not receive them now. You even display competitiveness, jealousy, and the like, towards others who in the past did create the merit which attracts goods and so forth now. This is uncalled for: do not do it.

Stopping anger at those hindering what we want

3B2B2B3A1B1D3A It is inappropriate to be impatient at those hindering harm to our enemies
3B2B2B3A1B1D3B It is inappropriate to be impatient at those hindering benefit to us and our side.

It is inappropriate to be impatient at those hindering harm to our enemies

3B2B2B3A1B1D3A1 Our enemy's unhappiness does not benefit us
3B2B2B3A1B1D3A2 Wishing harm to our enemy does not harm him
3B2B2B3A1B1D3A3 It harms ourselves

Our enemy's unhappiness does not benefit us

87 a,b
Even if your enemy is made unhappy
What is there for you to be joyful about?

We are happy when our enemy is harmed, and if someone says, "Do not harm that person," we are unhappy and get angry at that person. If our enemy is ill at ease or unhappy mentally, or physically unwell, why should we be happy about that? What good is it to us? Not only does it not do us any good, it even harms us. If we think, rejoicing, "Great, serves him right," when our enemy is experiencing some misfortune, we have done a great wrong, and that will seriously harm us.

Wishing harm to our enemy does not harm him

87 c,d
Your merely wishing (for him to be hurt)
Did not cause him to be injured.

When you think, "If only my enemy could be harmed and things would go badly for him, if only some misfortune could befall him," such a thought alone does not cause him any harm. When you wish misfortune on him, you cannot be sure that it will happen exactly as you wished. On the other hand, when you wish ill on others, you yourself are generating ill-will, one of the ten non-virtues and a profoundly negative karma.

So, when you think as mentioned above it does not benefit you in any way at all. Not only that, but you yourself will be greatly harmed, you will have a very unpleasant result from it, and your enemy cannot harmed in any way [just by that thought].

It harms ourselves

3B2B2B3A1B1D3A3A It is inappropriate to be happy at harm to our enemy

3B2B2B3A1B1D3A3B If we take that as happiness, it will become the cause of great suffering for us

It is inappropriate to be happy at harm to our enemy

88 a,b
And even if he does suffer as you had wished,
What is there for you to be joyful about?

Above, it said that you cannot be sure things will actually turn out according to your wishes; now it says that even if you have been praying for all sorts of things to go wrong for your enemy and it actually does happen, still, what use is it to you? There is not the slightest benefit for you.

If we enjoy that, it will become the cause of great suffering for us

88 c,d - 89
If you say, "For I shall be satisfied,"
How could there be anything more wretched than that?

This hook cast by the fishermen of disturbing conceptions
Is unbearably sharp: having been caught on it,
It is certain that I shall be cooked
In cauldrons by the guardians of hell.

"If my enemy is harmed, I have got what I wanted, therefore I shall be most satisfied." *'tshengs* is "satisfied" like when you eat a good meal to which you have been looking forward. There is no worse means to bring about our own ruin than the evil wish that ill befalls others, because it will make us go to the lower realms. Ill-will is one of the three negative actions of mind and, at its most forceful, it is an action bringing birth in the hell realms.

Fishermen cast their line and hook and definitely catch their fish once it has taken the hook. Then the fisherman pulls it in and throws it in a pot [to cook]. Similarly, the affliction of anger, which is like a fisherman, motivates the evil karma of forceful ill-will, which is like the hook that catches the fish. The karma makes the result of evil, suffering, happen [to us], like putting the fish into the pot. The evil karma puts us into the abodes of the hot and cold hells where the hell guards, arising through the force of karma, surround us and our every exit is blocked off.

If we generate ill-will motivated by anger, it is bad karma, and the result of bad karma is the awful suffering of the hell abodes. If we get upset with someone we do not like, if we get angry with them and wish them misfortune, illness, harm, etc., that is evil and the result is birth in the lower realms, so we should avoid it.

In brief, it is not appropriate to lose our patience at someone obstructing harm from being done towards our enemy.

It is inappropriate to be impatient at those hindering benefit to us and our side

3B2B2B3A1B1D3B1 Anger at those hindering worldly dharmas is unfitting
3B2B2B3A1B1D3B2 Anger at those hindering our merit is unfitting

Anger at those hindering worldly dharmas is unfitting

3B2B2B3A1B1D3B1A It is unfitting to be angry at those hindering our praise and fame
3B2B2B3A1B1D3B1B Considering as beneficial

It is unfitting to be angry at those hindering our praise and fame

3B2B2B3A1B1D3B1A1 Praise and fame are, in themselves, pointless
3B2B2B3A1B1D3B1A2 It is not fitting to have mere mental happiness as one's desired goal
3B2B2B3A1B1D3B1A3 The thought that merely that accomplishes our desired goal is false
3B2B2B3A1B1D3B1A4 The reason it is false

Praise and fame are, in themselves, pointless

90 - 91 a,b
The honour of praise and fame
Will not turn into merit nor life;
It will give me neither strength nor freedom from sickness,
And will not provide any physical happiness.

We may think, "He is harming my praise from other people, I do not like that."

Being praised and our name being made famous far and wide, is of no benefit. Praise and fame do not achieve any of our five desired objectives: they are not the method for bringing us great merit, a long life, increasing our power, keeping us free of illness (bringing amicable conditions), or for keeping our body well (warding off adverse conditions).

We need to investigate whether our own purpose is served or not. Praise does not serve our own purpose, since it does not achieve any of these five desired objectives. If you know how to check if your own purpose is achieved or not, you can see that praise and fame do not achieve that.

It is not fitting to have merely being pleased as one's desired goal

If you think, "It does help in my desired objectives because it will make me feel pleased [*yid bde* in the root text, *yid dga'* in the outline] and that is my objective," [the reply is:] "Just being pleased cannot count as your desired objective."

91 c,d
If all I want is (a little) mental happiness,

I should devote myself to gambling, drinking and so forth.

If mental pleasure is all you want, you should go gambling, singing and dancing, sleeping around, boozing, and so on, because those do bring their brief mental pleasure. If you are going to say that your objective is just mental pleasure, you will have to accept that you should be practising those. In fact, from the point of view of Dharma, those are pointless activities, just distractions.

The thought that merely a happy mind will accomplish our desired goal is false

If someone says, "Mere mental happiness is the objective I am seeking," this point says such a mind is a perverse mind.

3B2B2B3A1B1D3B1A3A Fame and praise in themselves are pointless
3B2B2B3A1B1D3B1A3B It is childish to be unhappy at their decline

Fame and praise in themselves are pointless

Mere happiness is pointless. Yet some people give away a lot because of their attachment to and in the hope of having a good name from people, such as being told how generous they are. Some go to war and show no hesitation in fighting, throwing themselves into the line of fire of the enemy, in the hope of gaining a reputation for being brave, courageous, a great fighter, and so on. They hope that later on they, like the great war heroes of the past, will have statues made of them with an account of their deeds inscribed.

92
If for the sake of fame
I give away my wealth or get myself killed,
What can the mere words (of fame) do then?
Once I have died, to whom will they give pleasure?

If that is what we do, our life will be spent, we will be dead, and even if fame does follow, who will that benefit? We will be dead, so will the praise bring any pleasure to our mind? Reflect well: in whose continuum will pleasure be generated?

Is the mind that says, "If there is praise, that will produce pleasure in my mind," correct or incorrect? Laying down one's life in battle by going without hesitation into the line of fire in order to gain praise, even if praise were to follow, in whose continuum would the pleasure of mind be produced? We ourselves would have been already killed. Therefore, thinking, "I shall be happy," and therefore going in search of praise is a mistaken mind.

It is childish to be unhappy at their decline

93
When their sandcastles collapse,

Children howl in despair;
Likewise, when my praise and reputation decline
My mind becomes like a little child.

When children play in the sand, if they make a house, getting right into the fantasy, thinking this is the window, this is the door, and so on, really enjoying themselves, and that house collapses, they feel most unhappy.

We try to secure praise for ourselves, and when we do not receive it, or when it declines, our mind becomes unhappy and miserable. In that situation our mind is the same as the mind of a child, it is most immature.

The reason it is false

We can see how these four points fit together:

1 There is no purpose in praise and fame alone.
2 It is not appropriate to desire mere mental happiness, thinking that just that is of benefit.
3 The mind aimed at just that desired objective is a mistaken mind.
4 The reason it is mistaken.

3B2B2B3A1B1D3B1A4A It is unfitting to like and be attached to the one praising us
3B2B2B3A1B1D3B1A4B If it is fitting to seek that because it makes others happy, it is appropriate to make all beings happy.

It is unfitting to like and be attached to the one praising us

94 - 95
Since short-lived sounds are inanimate
They cannot possibly think of praising me.
"But as it makes (the bestower of praise) happy,
(My) reputation is a source of pleasure (for me)."

But whether this praise is directed at myself or someone else
How shall I be benefitted by the joy (of he who bestows it)?
Since that joy and happiness is his alone
I shall not obtain even a part of it.

If we think, "It is appropriate for me to like [this person] because of having praised me," it is not appropriate for us to like the sound of praise - the words of praise audible to the ear consciousness. What is actually praising us is the sound, those words of praise. We will have to say we like those words, but that is appropriate as sounds have no mind. They never have the idea, "I shall praise this person." It is impossible. Therefore why would we like them?

We have said, "Because of praising me I like the person." And the reply is: "In that case, you will have to say that you like the sound too, but why would you like the sound? It does not have a mind, it is not possible for it to think, "I shall praise this person." Why would you like that sound? It is not appropriate for you to like it."

If we now say, "No, when I am praised the person uttering the words of praise is made happy," the reply is: "The person praising you being happy is no reason for you to be happy."

First we were talking in the context of us being made happy or not when praised by someone else. Now we say that the person praising us does so out of his or her own pleasure in praising, and that is why the words of praise occurred.

So, now the answer is, "The cause which produces happiness in the other cannot be a cause which makes you happy." The happy mind in the continuum of the person doing the praising cannot be the cause of a happy mind in you. The happiness of mind of the person who is praising you is a mind in the continuum of that person, it is not a mind in your continuum. Not even a fraction of the happiness of mind in his continuum can reach you.

This is showing that it is a mistaken mind. Grasping mere praise and fame as your desired objective is a mistaken mind, and this has been the reason why.

The reasoning is: first we say, "Because he praises me I like that person," so, "In that case, do you like the words of praise, since they are actually what praises? The words have no motivation, no mind thinking, "I will praise," you cannot like the words."

Then we say, "No, it is the person who is praising me does so because he is happy." And the reply is: "Although that person is happy, that happiness is a consciousness in his continuum, so how can you be happy from that? You cannot even get a fraction of his happiness."

In brief: "When I am praised, I am happy." "In that case, if you go to war for praise and get killed, will that praise be of any use to you? Even if you are praised in the world after that, of what benefit will it be to your mind? You will already be dead."

Then we reply: "No, the person who is praising will be benefited." "In that case, do the words benefit? The words are indeed what do the praising, but they have no mind, they do not think, "I must offer praise." They do not have such a motivation. There is no benefit for them."

We say, "No, the person who is praising is benefited." And the reply is: "That person might be benefited, might have a happy mind, but that is no benefit to you. It is a different continuum. Even if he is made happy, not even a portion of his happiness benefits you."

If it is fitting to seek that because it makes others happy, it is appropriate to make all beings happy

3B2B2B3A1B1D3B1A4B1 The actual point
3B2B2B3A1B1D3B1A4B2 Being happy at praise is just childish

The actual point

96
But if I do find happiness in his happiness
Then surely I should feel the same way towards all?
And if this were so then why am I unhappy
When others find pleasure in that which brings them joy?

When the person who is praising you is happy because of praising you, if that is your happiness, then when any other person is happy you should derive happiness from that, too. Therefore, you should also feel happy when your enemy is praised by someone else, because the person praising that enemy is pleased, and happy. That being so, you find it disagreeable when someone else praises your enemy, but there is in fact no point in it. You derive pleasure, after all, from that person praising and helping your enemy, don't you? So why are you so angry - in the way described above - and malevolent when this happens?

When someone praises you, the person praising you enjoys and likes doing that; if you in turn enjoy and like that, then will you derive the same pleasure and enjoyment whenever anyone enjoys themselves or likes something? If so, even when someone praises your enemy, the person doing the praising would feel happy and so, would you not have to accept that you likewise would feel happy? If so, then what is all this anger and malevolence when your enemy is praised? You have no reason.

Being happy at praise is just childish

97
Therefore the happiness that arises
From thinking, :I am being praised," is invalid.
It is only the behaviour of a child.

When you look into it, our mind thinking "someone is praising me" and feeling happy is devoid of essence. Praise from others is no cause for happiness, it is a perverse reason, as was explained above. Therefore acting in such a fashion is just childish.

Considering as beneficial

3B2B2B3A1B1D3B1B1 It is unfitting to be angry to those hindering our fame and praise, because they block our lower realms
3B2B2B3A1B1D3B1B2 It is inappropriate to be angry, because of liberating from samsara

It is unfitting to be angry to those hindering our fame and praise, because they block our lower realms

Getting angry with someone who is hindering our praise and fame is inappropriate, because that person is preventing us from going to the lower realms. When we are being praised by others, and when we become famous and wealthy, we become so preoccupied by it all that we are unable to practise virtue, so we go to the lower realms. Therefore someone who gets in the way of us having those is virtually protecting us from the lower realms. Therefore it is not appropriate to be angry with him or her.

3B2B2B3A1B1D3B1B1A Through a fondness for praise and fame, all faults are produced
3B2B2B3A1B1D3B1B1B What blocks that blocks the lower realms.

Through a fondness for praise and fame, all faults are produced

98
Praise and so forth distract me
And also undermine my disillusion (with cyclic existence);
I start to envy those who have good qualities
And all the very best is destroyed.

When we are being praised and famous, it is not appropriate to be angry with the person destroying that, because receiving praise, gain, and so on, causes our mind to stray a long way from virtuous referents. Most people are unable to generate a sense of the sadness of cyclic existence when they have become the focus of a lot of praise from others, or if they have become very rich in material possessions or the like. Why is such sadness not possible for them? Because they are so fond of their marvelous samsaric property. Therefore in such circumstances it is rare to want liberation, or to have respect for it.

When we are receiving compliments, prestige, or want to have them, our fondness for them breeds competitiveness and jealousy towards others when they get them. For ourselves, even when we receive only a modicum of praise and the like, we become puffed up and proud, and when we have them less than others, we feel competitive and jealous. And when those delusions come into our continuum, our virtues and qualities and those of others are wrecked.

Praise, gain, and so forth; we want them, and when someone gets in our way we get angry with them. It is the source of all faults, isn't it?

Lama Tsong Khapa says that we should think, "They cause my diversion to pointless activities, prevent me from generating a feeling of sadness at samsara, make me jealous of people of quality, and weaken my virtuous actions," and be disheartened by praise and so on. Do not long for them, see them as defective.

We have dealt with four of the eight worldly dharmas" - gain, pleasure, praise, and fame - and shown how they are all flawed. It equalizes the eight worldly dharmas, through seeing the faults, the drawbacks, of getting the four.

Even just the title of this section - "praise and fame are the source of all faults" - is weighty in meaning for its few words. From it alone you can understand the message that Shantideva is trying to get across: that a fondness for praise from others, fame that reaches far and wide, material gain, honour, respect, and so on, bring with them all sorts of problems, so we should not be attached to them.

What blocks that blocks the lower realms

When we receive praise, fame, and the like, whoever harms that stops us from going to the lower realms.

99
Therefore, are not those who are closely involved
In destroying my praise and the like
Also involved in protecting me
From falling into the unfortunate realms.

When we are the recipients of praise, fame, and the like, the people who put an end to that have been conscientious, they have not done anything bad - they protected us from going to the lower realms. So how can we get angry with them?

It is inappropriate to be angry, because of liberating us from samsara

3B2B2B3A1B1D3B1B2A Since the one hindering praise and so on liberates from samsara, it is not appropriate to be angry
3B2B2B3A1B1D3B1B2B It is not appropriate to be angry, because of sealing the door to suffering

Since the one hindering praise and so on liberates from samsara, it is not appropriate to be angry

100
I who am striving for freedom
Do not need to be bound by material gain and honour.
So why should I be angry
With those who free me from this bondage?

We want liberation from cyclic existence. The wonders of cyclic existence, such as material gain, service, honour, and so on, chain and bind us to cyclic existence. A person who sincerely wishes to be free of cyclic existence has no use for that which binds him or her from cyclic existence. Whoever damages the chains binding us to cyclic existence is freeing us from cyclic existence, therefore, why get angry with such a person?

It is not appropriate to be angry, because of sealing the door to suffering

101
Those who wish to cause me suffering
Are like Buddhas bestowing waves of blessing.
As they open the door for my not going to an unfortunate realm,
Why should I be angry with them?

"We want to go to the house where suffering takes place" means we vigourously create the causes of suffering. Due to the blessings of the Buddhas on a person with such a wish, that person does not go to that house. The entrance is sealed. Similarly, the person who harms our receiving of praise has stopped us from going into that house of suffering when we were just about to go in. That is how much they help us. So why be angry with such a person? Usually we have close friends and relatives which help and support us in various ways, but this person is our closest and dearest of all friends and the one who is the most help to us.

Due to the eight worldly dharmas we remain in cyclic existence. What is it that detracts from the purity and excellence of our virtue? What destroys all our virtue? The eight worldly dharmas. The rot sets in right at the beginning: our very motivation is rendered useless by the eight worldly dharmas. Even when we practise virtue, we think, "When I do this I will get something, I will be praised, I will gain prestige, I will gain physical or mental well-being in this life." Tainted by such concern, our virtue is destroyed. That is how they destroy our virtue.

Even if we do some action which is helpful for others, when these ideas creeps in they do so much harm. Our thoughts are prevented from excellence. Or, even if they do become really first class, they do not endure. It is always they who make our mind bad.

When we do receive praise, fame, material gain, and so on, we become obsessed with them, we taste the pleasures of cyclic existence, we become engrossed in those pleasures, are proud and arrogant when we gain them to any great degree, unhappy and jealous when others of greater qualities have a lot of them when we do not, competitive toward them. That is how things go as a rule. When to some extent they do come our way, we are so full of ourselves, abuse and bully others, and so on. So many faults follow.

When we aspire for praise and the like, and try by some means to gain them, if someone hinders us we lose our tempers. Usually that is our reaction. That is the sort of situation we are dealing with here. It says that the person doing the harm at that time is freeing us from cyclic existence, releasing us from the chains binding us in cyclic existence, and closing the door of entrance into the lower realms. That person is therefore a great help to us.

When we do this and that for the sake of others, for example, feeling that it is unimportant if it leads to personal gain, to fame, praise, or the like, and not wishing for them at all, they come by the way, and there is nothing wrong in that. Take Milarepa, for example. He had relinquished all idea of fame or anything like it, when he went through his many trials and hardships, and came to be very famous and highly

acclaimed. Buddha also had given up all interest in such matters, threw himself into all the hardships of the path, and become very well known, the mostly highly praised of all. We are not saying that there is a fault in receiving them.

So much ground is covered by this topic - the patience of not retaliating to harm. It is looked at in tremendous detail. It talks of how unsuitable it is to get angry with a person obstructing us from getting material gain, praise, fame, and so on, going through them one by one. If you have the time and inclination to look through this at a serious pace, without hurrying, there is so much to think about.

Anger at those who have hindered merit is unfitting

3B2B2B3A1B1D3B2A It is inappropriate to be angry for having hindered merit
3B2B2B3A1B1D3B2B He is not a hindrance to merit
3B2B2B3A1B1D3B2C Considering as an object to be respected

It is inappropriate to be angry for having hindered merit

3B2B2B3A1B1D3B2A1 We should abide in the supreme asceticism
3B2B2B3A1B1D3B2A2 If we hinder that, we are interrupting our own merit

We should abide in the supreme asceticism

When we are receiving gain, service, and so on, it is inappropriate to be angry with the person hindering those, or to be angry if a person hinders our praise and prestige. Someone might say, "that, I find acceptable, but if someone hinders me in my practices of accumulating merit through generosity, morality, and so on, it should be correct to get angry with that person."

102
"But what if someone should obstruct my gaining merit?"
With him too it is incorrect to be angry;
For since there is no fortitude similar to patience
Surely I should put it into practice.

"Getting angry with my enemy when he hinders me in my gathering merit through the practices of generosity, morality, and so on, is all right."

The reply to that is: It is not all right. If you want merit, you should practise patience. If you get angry, you will destroy your merit. Getting angry certainly will not help you create merit. There is no evil like anger. And there is no greater strength in the face of hardships than the patience of holding back from anger. Therefore, if merit is what you want, be sure to practise patience.

If we hinder that, we are interrupting our own merit

103
If due to my own failings

I am not patient with this (enemy),
Then it is only I who am preventing myself
From practising this cause for gaining merit.

If, due to the intensity of our own anger, thus through the fault of no-one but ourselves, we are unable to practise patience with our enemy, and get angry instead, then, although the arrival of an enemy is the circumstance for us to accumulate merit through patience, since, instead of the practice of patience, we get angry, we ourselves will be hindering our own merit. Thus, when the causes and conditions for us to accumulate merit through patience are there, we will have destroyed those causes and conditions.

When the person who harms us comes along, the condition for gathering merit has arrived. Without a person harming us, we have no-one to practise patience on, do we? Without an enemy there is no way to bring the merit of patience into our continuum, because the conditions for producing that merit are not complete.

If we get angry with the person harming us, we have destroyed a chief cause required for producing the merit of patience. That is to say, the cause along with its fruit has been destroyed. And we ourselves will have done that.

He is not a hindrance to merit

3B2B2B3A1B1D3B2B1 A general presentation
3B2B2B3A1B1D3B2B2 Establishing that with examples

A general presentation

104
If without it something does not occur
And if with it, it does come to be,
Then since this (enemy) would be the cause of (patience)
How can I say that he prevents it?

The merit from practising patience does not occur without someone harming us. If we have an enemy who harms us, the merit from practising patience can occur. Therefore, whether or not we come to have the merit from practising patience depends on whether or not we have an enemy who is harming us. Therefore, the enemy harming us aids us in the creation of the merit from practising patience. Therefore, why get angry with such a person?

Establishing that with examples

105
A beggar is not an obstacle to generosity
When I am giving something away,
And I cannot say that those who give ordination
Are an obstacle to becoming ordained.

For example, on an occasion when we have the wherewithal for practising generosity, and are disposed to give to others, if a beggar comes up to us would we regard him as standing in the way of us and the practice of the perfection of generosity? The beggar helps us in gaining the merit of practising generosity. Similarly, the enemy - the person harming us - helps our progress in the practice of patience.

Also, when a person wants ordination, and the Abbot or Master wants to give it to him or her, if that person were to go up to that Abbot or Master, the latter would not be considered as creating obstacles for the person to take ordination. Quite the contrary: the master concerned would be helping the person to gain the merit of ordination.

Having an enemy means we can enter the practice of patience. Without him, it is not possible. When you have the cause, you can have the result, when you do not you cannot.

Considering as an object to be respected

3B2B2B3A1B1D3B2C1 He is to be respected because of producing qualities
3B2B2B3A1B1D3B2C2 He is to be respected through faith in the Buddha

He is to be respected because of producing qualities

3B2B2B3A1B1D3B2C1A He is of great benefit to us
3B2B2B3A1B1D3B2C1B Not relying on the beneficial quality of the intention
3B2B2B3A1B1D3B2C1C Viewing as similar to the Buddha

He is of great benefit to us

3B2B2B3A1B1D3B2C1A1 A special field that is rare
3B2B2B3A1B1D3B2C1A2 It is appropriate to be happy with that
3B2B2B3A1B1D3B2C1A3 It is appropriate to have the intention to benefit him

A special field that is rare

106
There are indeed many beggars in this world,
But scarce are those who inflict harm;
For if I have not injured others
Few beings will cause me harm.

The field of patience is far more rare than the field of generosity. Since the field of patience is so rare, when the conditions are ripe for practising patience we should definitely be delighted.

There are many beggars in the world who are the field of generosity, whereas the field of patience is small, since there are not that many people who inflict harm on us - we do not have many enemies because if we do not harm others, we are not harmed.

When we are harmed in various ways, it is the reply to what we have done in the past, although it looks at first glance as if the harm were gratuitous. Although we see nothing

we have done now to warrant it, in fact this person's act is merely the reply to harm we ourselves have done in the past.

It is appropriate to be happy with that

107
Therefore, just like treasure appearing in my house
Without any effort on my behalf to obtain it,
I should be happy to have an enemy
For he assists me in my conduct of Awakening.

Since the field of patience is so narrow, since the conditions required for perfecting the practice of patience are scant, when we come across them we should be overjoyed.

If we were to come across a treasure chest in our house without having had to expend the slightest effort, we would be elated. Similarly, when the enemy who harms us comes along, we should see that an assistant has arrived to help us gain peerless enlightenment and be pleased.

Sometimes it is of greater benefit to retaliate, but this always means without losing our temper, in other words, while at the same time practising patience. Since we have not become angry we have practised patience. Someone might have committed some error; not getting angry but nevertheless retaliating can be better in some cases.

If we get angry, of course, that is our great, personal, loss. Not getting angry but trying to make the situation clearer can be the best course of action under certain circumstances. The enemy is extremely kind.

It is appropriate to have the intention to benefit him

108
And because I am able to practise (patience) with him,
He is worthy of being given
The very first fruits of my patience,
For in this way he is the cause of it.

The practice of the perfection of patience occurs depending on both oneself and one's enemy. Therefore, both are the cause for the practice of that perfection. Therefore, the result of practising patience, the attainment of enlightenment, depends on the person harming us. Therefore, it is appropriate for us to pray and dedicate for, and to direct our praise to our enemy because depending on him or her we are able to establish the cause and condition required for gaining enlightenment, which is the practice of the perfection of patience.

It is not to do with the beneficial qualities of the intention

3B2B2B3A1B1D3B2C1B1 "Because of lacking the intention to benefit, he is not an object of worship" is not viable

3B2B2B3A1B1D3B2C1B2 "Because of the intention to harm, he is not an object of worship" is not viable
3B2B2B3A1B1D3B2C1B3 Because of being the referent condition for patience, he is worthy of worship

"Because of lacking the intention to benefit, he is not an object of worship" is not viable

109
"But why should my enemy be venerated,
He has no intention for me to practise patience?"
Then why venerate the sacred Dharma?
(It too has no intention) but is a fit cause for practice.

In dependence upon the enemy a distinctive practice of patience can emerge; as a result of practising patience enlightenment is attained; and therefore the enemy is extremely important, worthy of worship, just like the Three Jewels.

If someone thinks: "The enemy does not have the wish to benefit us in his continuum, nor the wish to endow us with the practice of patience, therefore he cannot rightly be an object of worship," the reply is: "When we consider such and such as an object of worship, as important, does that have to have in its continuum the wish to benefit us?"

If the answer is yes, "Okay then, is the Dharma Jewel an object of worship or not? Are true cessations and paths in the continuums of Arya beings - states of the afflictions having been extinguished and paths which extinguish those afflictions, the latter being minds directly realizing emptiness - objects of worship? Are books which reveal the quintessential points of practice objects of worship? None of those has the wish to benefit the sentient beings, yet depending on them we are greatly benefited, therefore we have a high regard for them and worship them. Yet according to you, they are not objects of worship, because they do not have the wish to benefit us."

"Because of the intention to harm, he is not an object of worship" is not viable

110
"But surely my enemy is not to be venerated
For he intends to cause me harm."
But how could patience be practised
If, like doctors, people always strove to do me good?

Someone might say, "The enemy and the Dharma Jewel are not the same, because the Dharma Jewel does not have any intention to harm us, whereas the enemy does."

The reply is that it is exactly because the enemy has the intention to harm us and follows that up by actually harming us that he has the title, "object of patience regarding harm." Because doctors have the benevolent intention to cure the illnesses of the sentient beings, they are not designated as objects of patience. Generally, when persons

have the intention to harm us we call them enemy, and when their intentions towards us are beneficial we call them friend.

Therefore, we should know that although our enemies harm us it is not appropriate to retaliate because they are of such enormous benefit to us. Seeing how important they are, practise patience in the face of their harm.

It is not saying that we should go for refuge to our enemy and make offerings to him. There are those objects in whom we take refuge, to whom we make offerings, who benefit us and are so important for us; it is saying that we should regard our enemy as equally beneficial.

Thus, because of acting as the referent condition of patience, he is worthy of worship

111
Thus since patient acceptance is produced
In dependence upon (one with) a very hateful mind,
That person should be worthy of veneration just like the sacred Dharma,
Because he is a cause of patience.

We never talk of practising patience in relation to someone who has beneficial intentions to us. We talk of that only regarding a person who hates us and harms us. It is relative to such people that we practise and perfect our patience. Even though our enemies have no intention to help us, they do help us substantially, therefore we should think highly of them, just like we do the Dharma Jewel.

Viewing as similar to the Buddha

3B2B2B3A1B1D3B2C1C1 An extensive explanation
3B2B2B3A1B1D3B2C1C2 A summary

An extensive explanation

3B2B2B3A1B1D3B2C1C1A It is taught in the scriptures that the sentient beings and Buddhas are equal fields of merit
3B2B2B3A1B1D3B2C1C1B Proving that with logic
3B2B2B3A1B1D3B2C1C1C Rejecting arguments

It is taught in the scriptures that the sentient beings and Buddhas are equal fields of merit

112 a,b
Therefore the Mighty One has said
That the field of sentient beings is (similar to) a Buddha-field,

We should respect sentient beings because Buddha said in a sutra, "The sentient beings are the field of our becoming Buddhas. It is depending on the sentient beings that all the qualities of enlightenment are attained. Therefore, we should refrain from all incorrect thoughts and actions regarding them."

For extensive merit to enter our continuum, the Buddhas and the sentient beings are the same. We have to think of [the sentient beings] as being just like the Buddhas in the way they are our field for accumulating merit. This is what Buddha taught. Therefore we should hold the sentient beings high in our regard.

We think of the Buddha as important because of the incredible teachings he gave. Those teachings are aimed at eliminating all delusions. They are, on one side: "Do not cherish self, cherish others."

Cherishing others involves meditating on love and compassion regarding other sentient beings, meditating on bodhicitta, wanting all sentient beings to be happy, to be free of suffering, wanting to attain enlightenment for the good of all sentient beings, wanting all sentient beings to have happiness and its causes, and so on. Mostly they are contemplated on through referring to all sentient beings. That is how to practise cherishing others. And those practices, of love, compassion, and bodhicitta, are all developed only depending on the sentient beings.

Similarly, generosity to the sentient beings, refraining from taking the lives of others, from taking that which is not given, and so on, - keeping morality - are done in dependence on the field of sentient beings. Also, practising patience, zealously enhancing these three practices, keeping the mind one-pointedly on these three practices without distraction in order to make them firmer. The practice of the six perfections proceeds thus. When you think in this way you see that all our practice depends on sentient beings. You see it is a fact that the sentient beings are important.

Although that is so, acting contrary to that, losing our tempers with the sentient beings, being proud and full of hatred to them, and so on, those are perverse states of mind, the actions we engage in based on them are perverse acts, and the results they bring are bad ones.

When traveling the path to liberation and enlightenment we have to consider the sentient beings to be as important, beneficial, and kind as the Buddhas. Such attitudes should be fundamental to our practice. It is not saying that we should think the sentient beings are actually Buddhas.

Proving that with logic

3B2B2B3A1B1D3B2C1C1B1 Our ultimate wish is gained through faith in Buddhas and sentient beings
3B2B2B3A1B1D3B2C1C1B2 By faith in the two, equally, the state of Buddha is gained; therefore it is inappropriate to reject one and accept the other

Our ultimate wish is gained through faith in Buddhas and sentient beings

112 c,d
For many who have pleased them
Have thereby reached perfection.

It is appropriate to respect and have faith in all sentient beings, as well as the Buddhas, because it is through depending on those that many people have attained the transcended state which is the excellent purpose of both self and others.

Transcended, is literally "gone to the other side." The other side of samsara is nirvana, and the other side of both peace and existence is the ground of Buddha. It is the latter to which this verse refers.

By faith in the two, equally, the state of Buddha is gained; therefore it is inappropriate to reject one and accept the other

113
A Buddha's qualities are gained
From the sentient beings and the Conquerors alike,
So why do I not respect them
In the same way as I respect the Conquerors?

Depending on both the Buddhas and the sentient beings, the Dharmas of the Buddhas, such as the ten powers, the four fearlessnesses, and so on, all the various unique qualities of the Buddhas, come about. Therefore, thinking of the Buddhas as important and having faith in them and not having the same attitudes towards the sentient beings is not right. We should think of them both as important and have faith in both of them.

Rejecting arguments

Someone might object to our having faith in both the Buddhas and the sentient beings: "We should not take the sentient beings as the focus of our faith because the sentient beings and the Buddhas do not have the same qualities; the Buddhas have purified all faults and developed all qualities to completion, therefore we should take them as our objects of faith, but the sentient beings have not, therefore they should not be the objects of our faith."

3B2B2B3A1B1D3B2C1C1C1 Rejecting the argument that having equal faith in both is not viable because their qualities are not equal
3B2B2B3A1B1D3B2C1C1C2 It is appropriate to have equal faith in both, because the greatness of faith in each is equally that of causing Buddhahood
3B2B2B3A1B1D3B2C1C1C3 It is suitable to have faith in the sentient beings who only partially possess the qualities of the Buddhas, because the merit of worshipping them is limitless

Rejecting the argument that having equal faith in both is not viable because their qualities are not equal

114
(Of course) they are not similar in the quality of their intentions
But only in the fruits (that they produce);
So it is in this respect that they have excellent qualities
And are therefore (said to be) equal.

"The sentient beings are indeed a field of our accumulating merit. They are indeed important and are to be regarded as so. But they do not have the same qualities as the Buddhas, so they are not suitable for worship."

The two, the Buddhas and the sentient beings, are not supposed to be regarded as important within viewing them as having the same qualities. That is not what is being said. Rather, because the Buddhas and the sentient beings are similar in acting as causes for the attainment enlightenment, if we respect the sentient beings we will gain all the qualities needed for attaining enlightenment. For that reason it is said that we should have faith in them and worship them.

People who have already attained enlightenment, such as Buddha Shakyamuni, and the sentient beings, are equal, they are similar, in their role in causing or providing the conditions for our attainment of Buddhahood and the unique qualities of enlightenment.

It is appropriate to have equal faith in both, because the greatness of faith in each is equally that of causing Buddhahood

115 - 116 a,b
Whatever (merit comes from) venerating one with a loving mind
Is due to the eminence of sentient beings.
And in the same way the merit of having faith in Buddha
Is due to the eminence of Buddha.

Therefore they are asserted to be equal
In the share they have in establishing Buddha-qualities.

Generally we should have thoughts of love, compassion, and benevolence to all sentient beings. If we worship a person who wants all sentient beings to have happiness and freedom from suffering, the merit we will acquire is limitless due to the greatness of the sentient beings. Limitless merit comes because of having the wish for happiness and freedom from suffering for all sentient beings. It is because of having that aspiration.

You become such a key object of worship if you have that thought because that thought refers to all sentient beings and wants them to be free of suffering, and the number of sentient beings is inestimable. Since sentient beings are so important, having beneficial intentions toward them is very important. Basically why those beings are important as objects of worship is due to the sentient beings.

We have said that when our faith in the Buddhas is well-developed we attain limitless merit because of the objects of our faith, the Buddhas. The limitless qualities of a Buddha result from practising limitless causes, therefore, when we refer to them and faith in them arises, the merit we accumulate is limitless. In this way we say that great merit coming from faith in the Buddhas depends on the Buddhas. And worshipping those who have the minds of love and compassion for the sentient beings, those who have beneficial intentions to them, yields limitless merit, and that is through depending on the sentient beings.

Both the Buddhas and the sentient beings are the same in being part of the [group of] causes required for us to become Buddhas. Therefore we should have faith in both. We should hold them equally as objects of our faith.

It is suitable to have faith in the sentient beings who partially possess the qualities of the Buddhas, because the merit of worshipping them is limitless

116 c,d - 117
But none of them are equal (in good qualities)
With the Buddhas who are boundless oceans of excellence.

Even if the three realms were offered,
It would be insufficient in paying veneration
To those few beings in whom a mere share of the good qualities
Of the Unique Assemblage of Excellence appears.

The sentient beings cannot be the same as the Buddhas in terms of qualities because the qualities of the Buddhas are vast and difficult to fathom, like an ocean of qualities. Even the Bodhisattvas on the tenth level at the end of existence do not have qualities equal to a Buddha, so evidently no sentient being does.

The qualities unique to the peerless Buddha, a huge mass of excellent qualities, only part of those qualities are possessed by some of the sentient beings. Yet it is appropriate to worship them. Even if we were to offer them everything there is in the three worlds, there could only be the fault of not having offered enough.

Usually when we think of sentient beings we think of something lowly. That is why we feel ill at ease at this talk of worshipping them, saying we should have faith in the sentient beings. Also, usually when we talk of objects of faith we think of something quite lofty. For us, object of faith means we think of the suffering of samsara and the lower realms, feel extremely scared and terrified, and that object of faith is something with the power to protect us. It is in that context that we find room in our minds to consider them objects to worship and make offerings.

The Abhidharma differentiates between liking and having faith, calculating four permutations. Thus, you can have an object that you like but do not have faith in, for example: a person's spouse, children, and the like would [normally] be liked but not objects of faith. But here it is saying they also have to be objects of faith, because it is saying all sentient beings have to be objects of faith. Where the other one says they are not objects of faith, it means you would not fear the sufferings of samsara and the lower realms and then consider them as being able to protect you from that. When it says here that they should be looked on with faith and worshipped it is trying to make the point that they should be regarded as hugely important, because of being the conditions required for attaining enlightenment, because of being causes that result in the attainment of the qualities of enlightenment.

When it talks of the sentient beings being objects of worship, it means we should regard them as extremely important and enormously helpful for us. If you think along those lines it makes sense.

Summary

118
Thus since sentient beings have a share
In giving rise to the supreme Buddha-qualities,
Surely it is correct to venerate them
As they are similar in merely this respect?

It is true that the sentient beings and the Buddhas are not equal in qualities. But a portion of the causes producing the supreme, peerless qualities of the Buddhas is possessed by the sentient beings. Thinking of that, it is appropriate to worship the sentient beings as respectfully as we should the Buddhas. Sentient beings do have a portion of the causes for becoming Buddhas, for example, their disposition which is the Tathagata essence. Therefore, because we treat the Buddhas as extremely important, we should treat the causes for the emergence of a Buddha as important. If we want and aspire to become Buddhas, and if we have appreciation for that, we should cherish the causes for becoming Buddhas. Just as a person wants a plant endowed with beautiful flowers, leaves, branches, and the like, the plant at the nursery stage should be cherished and regarded as important. It is appropriate to worship sentient beings, and this is a logical reason why.

We might wonder, "Does the dog have to be worshipped? Should I make offerings to the cat?" But the way of thinking is different here. Usually we make offerings to someone or something we can look up to, something high like the Three Jewels. If we think in that way it does not feel right just as we were saying before.

The *Lam Rim* says the Three Jewels are the field of worship and offering, whereas sentient beings are the basis for meditating on love and compassion, as if the former were above us and the latter were below, and when we think that way it does not feel right to talk of making offerings to the sentient beings. "To all sentient beings we need beneficial intentions, love, compassion, and a mind regarding each like a mother her only son," does feel right. Likewise, it makes sense to talk of seeing the sentient beings as important.

He is to be respected through faith in the Buddha

3B2B2B3A1B1D3B2C2A Since they cherish all sentient beings as mine, like their only son, we too should respect them
3B2B2B3A1B1D3B2C2B Therefore, briefly presented, the sentient beings also are to be respected

Since they cherish all sentient beings as mine, like their only son, we too should respect them

3B2B2B3A1B1D3B2C2A1 Establishing the principal method for those wanting enlightenment

3B2B2B3A1B1D3B2C2A2 Confessing what displeased them in the past
3B2B2B3A1B1D3B2C2A3 Restraining from repeating that in the future

Establishing the principal method for those wanting enlightenment

3B2B2B3A1B1D3B2C2A1A Identifying the principal method for repaying the kindness of the Buddhas
3B2B2B3A1B1D3B2C2A1B Establishing that

Identifying the principal method for repaying the kindness of the Buddhas

119
Furthermore, what way is there to repay (the Buddhas)
Who grant immeasurable benefit
And who befriend the world without pretension,
Other than by pleasing sentient beings?

Since the Buddhas are so kind, we should repay their kindness, and the best way is to please the sentient beings. The offering which pleases the Buddhas the most is of our practice, and the best practice we could offer them is making the minds of the sentient beings happy.

Even when the Buddhas are neither asked nor requested to accomplish the welfare of the sentient beings, they always work only for them, thinking of nothing else, because of a great compassion with which they wish from the depths of their hearts for the sentient beings to be free of suffering, and which feels for each and every sentient without distinction a fondness stronger than we have for the person closest to us in our life. So, they do not just feel that way inside. Their actions are also totally in step with this inner disposition, and they act and emanate for the welfare of the countless sentient beings in many and various ways when and as appropriate to them in terms of their individual dispositions, thoughts, and what they appreciate. Thus their actions are in keeping with their intentions.

Their intention is a motivation of compassion, wanting all sentient beings to be free of suffering, and their actions are in accordance with the dispositions, thoughts, and points of appreciation, of each sentient being. Both their intentions and their actions are aimed at all sentient beings without any bias at all. That is how the Buddhas conduct themselves.

What is the principal work of the Buddhas? That of making all sentient beings happy and free of suffering based on the fervent desire for all sentient beings to be so. Therefore, when we upset, do violence to, feel hatred toward just one sentient being, we have obstructed the work of the Buddhas. Because the Buddhas spend so much effort for three countless great aeons collecting merit just for that, working for so long, and that work will have been harmed.

During three countless sentient beings the Buddhas gather the collections, and that is all in order to free the sentient beings from suffering and to make them happy. Likewise, once they are enlightened all their deeds have the same aim.

When we are trying to free the sentient beings from suffering and make them happy, when we want their happiness and freedom from suffering, and help the sentient beings in any way, it is as if we were helping the Buddhas in their work. Therefore, the Buddhas are extremely pleased with us when we do that, and the best practice is that which pleases the Buddhas. For example, where one or both parents in a family are the bread-winners, the ones with all the worries and responsibilities for providing the family's shelter, food, clothing, and so forth, putting even the most paltry sums of money to one side for their well-being; if any of the children waste the money, the parents will be so hurt, so offended, whereas if any of them were to go out and earn even a small amount and give that to the parents, they would be so pleased and proud of this child for helping them and being so concerned for the family. It would be like that. The best possible way to thank the Buddhas is by helping the sentient beings. This section has identified the *principal* way of pleasing the Buddhas.

Establishing that

3B2B2B3A1B1D3B2C2A1B1 Be patient when the sentient beings have harmed you
3B2B2B3A1B1D3B2C2A1B2 Abandoning arrogance towards sentient beings
3B2B2B3A1B1D3B2C2A1B3 Rejecting harm

Be patient when the sentient beings have harmed you

120
Therefore since benefitting these beings will repay
Those who give their bodies and enter the deepest hell for their sake,
I shall behave impeccably in all (that I do)
Even if they cause me a great deal of harm.

The Buddhas work hard on behalf of sentient beings. During their Bodhisattva careers they even laid down their lives for some sentient beings. Bodhisattvas even cast themselves into the fires of the Avici hells without the slightest reluctance if it is useful for the sentient beings; what need to speak of them putting up with lesser forms of hardships and suffering for their sakes?

Since the Buddhas and Bodhisattvas are willing to subject themselves to such suffering for their sake, if we are able to serve the sentient beings a little we will have been able to repay their great kindness. Given that the Buddhas and Bodhisattvas undergo such hardships for the sake of the sentient beings and that our not harming the sentient beings repays the great kindness of the Buddhas and Bodhisattvas in the best possible way, we should put up with any harm the sentient beings inflict upon us. We should strive to avoid being rough to the sentient beings in any way, mentally, verbally, and physically, how we think, and in the sort of thing we say and do. Instead, we should be kind and gentle with them.

When someone harms us, we immediately have the wish to get back at them for it. Why is this? Because we have not become familiar enough with the reasons outlined above, and because we have not been able to remain mindful or make a strong enough

habit of the promise we have so often made to lead all sentient beings to happiness, to free them from suffering, and to attain enlightenment for their sakes. If we had sufficiently accustomed ourselves with all that, it would hardly occur to us to retaliate whenever someone hurts us a little.

On the other hand, when we see that certain people are harming other sentient beings, or their actions put at risk the integrity of the Dharma, the Sangha, or the like, without any need of anger we should try to put an end to those actions. Do not get angry, you will just be destroying your root of virtue. Just try to do something to stop them. If you do not stop them they will keep doing it again and again and they will be creating a lot of negative karma, they will harm the sentient beings, the Dharma and Sangha will be brought into disrepute, and so on. Not doing anything means a lot of awful things will happen: do something.

In that case, [merely forcing a halt to this person's activities] does not mean one is motivated by anger. One time, while the Buddha was practising on the Bodhisattva path, motivated by compassion he killed a person called Minak by stabbing him with a short spear in order to prevent him from carrying out a terrible evil - he was going to kill an enormous number of Bodhisattvas.

Abandoning arrogance viewing the sentient beings

121
When for their sake those who are my Lords
Have no regard even for their own bodies,
Then why am I the fool so full of self-importance?
Why do I not act like a servant towards them?

rje'u means Protector, or Protecting Refuge. Our supreme protector and refuges are the Buddhas, who will even give up their body without the slightest sense of a loss, if it is useful for the sentient beings. Thus, our being proud and arrogant toward the sentient beings is sheer ignorance.

That is how the Buddhas, our indispensable refuges and protectors, put themselves at the service of the sentient beings, doing anything that is useful for them, even giving up their lives, therefore how can we strut about throwing airs so arrogantly, trying to make out we are so wonderful? It really is an amazing thing and it is completely our ignorance that makes us do it.

If anyone has a right to show such pride and arrogance regarding the sentient beings it is the Buddhas and Bodhisattvas, yet they never do. They only act as servants to the sentient beings. Therefore it is just our unknowing ignorance that makes us behave and think in such a way. It is our delusions.

Some servants are so co-operative. If you tell them to clean the toilets, they do, if you tell them to clean the kitchen they will do that. They do whatever they are told without a trace of pride or arrogance. Even if we are not able to do that, we should at least refrain from pride and arrogance because our most indispensable protectors and refuges, the most essential to us among those who take care of us, are the Buddhas, and look at how they serve the sentient beings.

Rejecting harm

3B2B2B3A1B1D3B2C2A1B3A Why it is inappropriate to do harm
3B2B2B3A1B1D3B2C2A1B3B If we harm them, we have no means to please the Buddhas

Why it is inappropriate to do harm

122
Because of their happiness the Conquerors are delighted,
But if they are harmed they are displeased.
Hence by pleasing them I shall delight the Conquerors
And by harming them I shall hurt the Conquerors.

If all sentient beings were to become happy, the Buddhas would be delighted, for that is what they always want. If the sentient beings are harmed, they suffer, and the Buddhas are displeased. If you benefit the sentient beings, you make them happy, and you will have made the finest and most marvelous offering that can be made to all the Buddhas and their Bodhisattva children.

Harming the sentient beings, you definitely harm all the Buddhas and Bodhisattvas as we explained above. Before even having generated bodhicitta, the Buddhas and Bodhisattvas meditate constantly on love and compassion for the sentient beings, wanting their happiness and freedom from suffering, making that their principal meditation. Then, once they have generated bodhicitta, their thoughts always revolve around the ways and means to accomplish the welfare of the sentient beings, so that then again their welfare is the main focus of their meditation. Furthermore, the practice of the six perfections which they engage in once having generated bodhicitta is for the sake of others.

The wish to attain enlightenment is formed to solve the question of how to accomplish the welfare of others. A person sees that to truly accomplish the welfare of others it is definitely necessary to become a fully enlightened being, otherwise there is no way of acting in accordance with the individual dispositions, thoughts, and interests of the sentient beings. So, that very wish to attain enlightenment is for the sake of others.

Constant animosity and violence, ill-will and so forth, if that is your way of dealing with the sentient beings, then even if you were to fill a thousand million worlds with precious jewels and offer that to the Buddha six times each day and night, Buddha has said that he would not be pleased in the slightest. Why? Because he is invariably preoccupied with the well-being of the sentient beings, continually wishing happiness for them, and such attitudes and actions frustrate that wish, so why would he be happy? For example, a mother is always thinking how good it would be if her child were to have a good future, to turn out well, to behave well, study well, to become a normal person, and so forth. If someone were to frustrate her wishes, preventing the child from gaining a good education and the like, then even if that person were to be really friendly to her,

giving her presents and so on, she would not be impressed at all. She would think the person was bad for the harm to her child. She would never form a good opinion of the person.

If we harm them, we have no means to please the Buddhas

123
Just as desirable sense-objects would give my mind no pleasure
If my body was ablaze with fire,
Likewise, when living creatures are in pain
There is no way for the Compassionate Ones to be pleased.

Imagine our lower body catches light: even if nectar were poured in our mouth, a breath-taking spectacle displayed to our eyes, perfumed oils rubbed into and comfortable clothes provided for our upper body, none of those would give us any pleasure because the lower part of our body would be on fire. When we are guilty of acts of aggression towards the sentient beings, our offerings to the Buddha will be received in the same way: he will not be pleased in the slightest.

Confessing what displeased them in the past

124
Therefore as I have caused harm to living beings,
Today I openly declare all my unwholesome acts
That have brought displeasure to the Compassionate Ones.
Please bear with me, O Lords, for this displeasure I have caused you.

In the past we have created so much negative karma from displeasing the Buddhas through having harmed the sentient beings. We have harmed the sentient beings on countless occasions, and each time we did that the Buddhas were displeased, therefore we have created the evil of displeasing the Buddhas innumerable times. "From this day I individually confess all the non-virtue of harming sentient beings, I shall not conceal it, I shall reveal it, please be tolerant toward me."

If we harm sentient beings the Buddhas of the ten directions will not be ignorant of it. They will know, and they will be unhappy. Thus we create two evils: right away there is the evil of harming sentient beings, which brings along with it a ripening result, result similar to the cause, and so on, and as well as that there is the evil of displeasing all the Buddhas.

Then, there are other deeds which are not particularly to do with harming the sentient beings, but which are non-virtuous since we have given our word to give those up also. When we commit one of them the Buddhas will again be displeased. They will think, "what an unsuitable person, taking on that commitment and then doing such evil." They will be sad.

Restraining from repeating that in the future

125
From now on, in order to delight the Tathagatas,
I shall serve the universe and definitely cease (to cause harm).
Although many beings may kick and stamp upon my head,
Even at the risk of dying may I delight the Protectors of the World (by not retaliating).

This has been dealt with in the four remedial powers. *btul* means with diligence or with firm enthusiasm.

"In order to please the Tathagatas and their children, the Bodhisattvas, and so on, from today on I shall practise with great enthusiasm. From this day forth I shall not harm the sentient beings or be proud or arrogant with them, being instead an absolute slave to them. I shall keep to a lowly demeanor. I give my word. Even if many sentient beings are killing me by stamping on my head, I shall not retaliate. However much the sentient beings harm me, even if it comes down to my life, I shall not harm the sentient beings from now on. Protectors, Refuge, please be happy with us and look on us with compassion."

We have had confession of offences to the Buddhas and Bodhisattvas in the past through harming sentient beings, now we resolve not to repeat such offences in future, and never to retaliate now matter how much they harm us.

Therefore, in brief, sentient beings also are to be respected

126
There is no doubt that those with the nature of compassion
Regard all these beings (to be the same) as themselves.
Furthermore, those who see (this Buddha-nature) as the
nature of sentient beings see the Buddhas themselves;
Why then do I not respect (sentient beings)?

The Buddhas, whose hearts are governed by great compassion, are protective toward all the sentient beings and cherish them all dearly due to having meditated on the equality of self and others and exchanging self and others. Therefore, I should think without the least indecision that the entity of the sentient beings is the nature of the Buddhas, be respectful to them, have faith in them, and cherish them. If I do all that, I shall attain the state of a Buddha.

Meditating on the benefits of patience

3B2B2B3A1B2A Brief presentation
3B2B2B3A1B2B Explanation of the benefits through an example
3B2B2B3A1B2C A brief presentation of the number of benefits

Brief presentation

127
(Pleasing living beings) delights the Tathagatas
And perfectly accomplishes my own purpose as well.
In addition it dispels the pain and misery of the universe,
Therefore I should always practise it.

When we practise patience and restrain from retaliating in the face of harm from the sentient beings, it is the supreme way of pleasing the Tathagatas. It is the best means for accomplishing one's own purpose since it completes the collections in one's continuum, and it is the best means for accomplishing the purpose of others. Furthermore, it dispels the suffering in the world.

Evidently much is accomplished through the practice of patience. It leads to the culmination of one's own purpose and that of others, it pleases the Buddhas and Bodhisattvas, and dispels the difficulties and suffering of the people in the world. It does a lot of work, and has many beneficial qualities. Therefore, we should put our energy into practising the three kinds of patience explained above: the patience of putting up with suffering, the patience of a mind definite in Dharma, and the patience of not paying back harm.

One of the benefits of practising patience is it dispels the problems and suffering in the world. How? Sometimes the people inhabiting this world experience a little suffering in their work and so on, and if they are able to practise patience with that, things work out. If they are not able to practise patience when there are such problems, things will not work out. If they are able to put up with their problems, whatever they might be, they will be able to keep going with the activity they are involved in and bring it to its conclusion.

Whatever the project might be, it will have its adversities, including various types of suffering and problem arising, and if they are not able to put up with them they will not be able to finish the project, whereas if they are able to put up with such problems, they will be able to finish the project.

In the section on stopping the causes of anger there has been much discussion on putting an end to the conditions which produce anger, many of which have been listed. Anger arises when our wishes are frustrated, when things happen to us that we do not like, and so on. And there have been instructions on how to stop those causes. If we take our time and go through these outlines we will find a wealth of understanding that is very useful for our mind. A cursory glance cannot show us how it all fits together. We need to look again and again and we will definitely get a clear picture.

At this stage when we glance at what we have just been going through it all looks pretty chaotic. But just looking closely at the outlines will immediately give it definition. When we are first given the outlines it looks as if their express purpose is to confuse everything,

to introduce or aggravate the disorder already there. But in fact the outlines sum up the essence of the root text.

If you understand the titles of the outlines well, that in itself will show you the meaning of the section of root text which that part of the outline covers. Right now they seem to us to be adding to the confusion, with all their "the first one has five points, of which the first one has also five points, and the third of those has two points..." It is overwhelming. However, if you look at them carefully with the confidence that there really is something there, they do give an exceptional understanding of the text.

An exercise we will find very educating is to fit the main outlines into the root text so we know roughly from where to where each title refers. When we have the picture at a given level of detail, we can gradually break down those sections of root text more finely by going into the outlines in more detail. If you do that you will see how useful the outlines are. They are amazingly useful.

For [an] example [of how the outlines shed light on the root text:] most of the preceding text in this chapter has been about halting the causes of anger. What kinds of causes of anger are there? Look at the outlines and you will see clearly what the main possibilities are.

Explanation of the benefits through an example

3B2B2B3A1B2B1 Example and point illustrated in the context of the benefits
3B2B2B3A1B2B2 Explaining it as far more than the example

Example and point illustrated in the context of the benefits

3B2B2B3A1B2B1A The example
3B2B2B3A1B2B1B The point it illustrates

The example

128 - 129 a,b
For example, should some of the king's men
Cause harm to many people,
Farsighted men would not return the harm
Even if they were able (to do so).

For they see that (these men) are not alone
But are supported by the might of the king.

If the relatives of the king are constantly harming someone, if he is thoughtful he will practise patience and put up with it, not retaliating even if he has the immediate capacity to do so, because he would think long-term and recognize that although retaliation is an option in theory, the king would be certain to exact a revenge many times worse, thus making such a course of action decidedly counterproductive. That

person would not refrain from harm merely out of fear of the individual member of the king's family, but because of the backing of the king and his armies.

The point it illustrates

129 c,d - 130 a,b
Likewise I should not underestimate
Weak beings who cause me a little harm;

For they are supported by the guardians of hell
And by all the Compassionate Ones.

When a feeble person harms us, if we give the matter some thought, we will not retaliate but practise patience instead because the result of harming others which we would have to go through if we were to strike back immediately would be to go to the hell realms and the extensive suffering there, where we would have to put up with being cut up and sliced up by the hell guards. Therefore, seeing that, even if we knew we were capable of hurting that person we would not because of that danger. On the other side, if we harm any sentient being the Buddhas and Bodhisattvas of the ten directions will be displeased, and we will have created another great evil.

Explaining it as far more than the example

The example was of being very careful in a particular situation, and so with the point that is being illustrated even greater care is needed.

130 c,d - 132
So (behaving) like the subjects of that fiery king
I should please all sentient beings.

Even if such a king were to become angry,
Could he cause the pain of hell,
Which is the fruit I would have to experience
By displeasing sentient beings?

And even if such a king were to be kind,
He could not possibly grant me Buddhahood,
Which is the fruit I would obtain
By pleasing sentient beings.

If the king is an evil one, prone to fly off into a rage at the slightest provocation, likely to send his army to seize you, while his judges will prison and torture you, you, like all the citizens around, will take great care to avoid displeasing them.

(Here obviously we are talking of a realm where the king has absolute authority, like they did mostly in the old days. A modern dictatorship would equally serve as an

example. Of course total authority does not have to be a bad thing, for example, if the person in charge is good, but if it is an angry one then things can be this awful.)

Similarly, we must be careful around the sentient being and try to please them, just like the citizens try to keep the king happy and try to avoid upsetting him.

But even if such a despicable king were to lose his temper he would not be able to harm us that much. The worst he could do would be to kill us. If we displease sentient beings, the result is all the harm of the lower realms. Furthermore, even if we are able to please the king, he cannot be of that much benefit to us. He cannot produce love, compassion, or bodhicitta in our continuum. He might be able to provide us with a little fame, food or some clothing for this life, but not the slightest quality of inner realization. And he cannot destroy the delusions and other faults in our continuum at all. But if we are able to please the sentient beings, to make them happy, if we are able to be useful for others, gradually we will progress along the path and finally attain enlightenment.

A brief presentation of the number of benefits

3B2B2B3A1B2C1 The principal result
3B2B2B3A1B2C2 Visible results
3B2B2B3A1B2C3 The ripening results

The principal result

133 a,b
Why do I not see
That my future attainment of Buddhahood

The main result of pleasing and helping sentient beings is achieving enlightenment in future.

Visible results

133 c,d
As well as glory, renown and happiness in this very life
All come from pleasing sentient beings.

The main result is enlightenment achieved through gradually ascending through the paths and grounds. The visible results are those which can be directly seen in this life.

If we practise patience, right here even in this life all the marvelous qualities we have will expand. Our fame will spread. Similarly, if we are able to serve others well, we will experience peace and happiness of mind. Therefore there are two kinds of result: visible in this life and invisible in this life. The visible ones are easier because they are there for us to see.

[For the results we are not able to see directly], which are reasons invisible to direct knowledge, there are: [a beautiful body in future lives, having an excellent circle],

and expertise in correctly discerning the different classifications of what is suitable to do and what is not.

The unseen reasons involve thinking this over on a foundation of trust in Buddha's word, a confidence in the statements of one who already knows. For Buddha spoke from direct knowledge, and has no need or reason to lie, since there is nothing he could gain from it personally, which is why a person would lie. It is based on trust bearing all this in mind that we approach the unseen reasons.

The point is that these are not accessible to our own direct knowledge. [Likewise] the fact that our dwelling, body, and enjoyments are all impermanent, [which] can be realized depending on the reason: they perish moment by moment. We can in that way arrive at certainty that they are impermanent. That [impermanence] is a fact we can realize through depending on a reason or logical sign. We do not need to state, "Buddha said so in the scriptures" as a reason.

Another reason is available to us: "because it is subject to moment by moment destruction." That reason is sufficient.

Similarly, Neither our dwelling, our body, nor our enjoyments exist from their own side because they are dependent and related, being phenomena which are accomplished through relying on causes, conditions, and other dependent arisings." We can realize that through such a reason. We do not need to say, "Because Buddha said so."

So, our dwelling, body, and enjoyments, being impermanent and non truly existent: these are facts that are not manifest, because if they were we would be able to realize them merely through recourse to direct perception and without depending on stating reasons. They are hidden, because we have to realize them through depending on a reason. But they are not extremely hidden.

Through our present practice of patience, later on we will gain a beautiful body, a good circle and good enjoyments, expertise in judging what is appropriate to do and what is not - those are extremely hidden facts. You cannot see their truth through direct sense perception such as the eye consciousness, nor through stating a reason in the way you can when establishing impermanence and selflessness. How can you know them? Through taking the speech of someone who knows - the Buddha - as a reason, as in, "..because this is stated by the Buddha in the scriptures." You realize it through taking his word for it.

This is just like, for example, our knowledge of the month we were born in, the year, whether it was day or night, facts which neither our own direct experience can access, nor which we can infer using logic, as with impermanence and selflessness, yet which we can state with such certainty that we can even sign our name to them because we are told by our parents, elder siblings and the like. They know, and we believe what they tell us. It's the same thing.

The ripening results

134
While in cyclic existence patience causes
Beauty, health, and renown.

Because of these I shall live for a very long time
And win the extensive pleasures of the universal Chakra Kings.

There has already been mention of the visible results of practising patience with and pleasing the sentient beings, which are augmented enjoyments, circle, good repute, and other excellent features in this life. We have also seen that the main result is gaining enlightenment in future. The ripening results are those which come in future lives in the circle of existence, which are: beauty, marvelous circle, freedom from disease, fame, a very long life, and, having taken birth as a Wheel-Turning King, increasing physical pleasure.

If we get angry, there is a whole list of only unpleasant ripening results and so on that will follow, as we saw above. Likewise, the results of the virtue we have accumulated long ago in the past will destroyed. Through patience arise the results we have just mentioned - the principal results, visible results, and ripening results. Having thought about those and understood them, stop anger, or at least its more extreme forms. Having done that, engage as much as possible in the side of virtue and all that is opposed to anger. Do so free of dislike, wanting to do it.

Having thought in this way, if you are harmed you should practise, as described above, the patience of not paying back harm. Seeing that retaliation has so many faults it is inappropriate, and practise patience instead.

When practising, if you have a little suffering or some small problem, do not give it the victory, because if you give up your practice because of that problem you will have given the victory to the problem, and you should not do that. Rather you should disregard it. Do not allow yourself to be taken over by it. In this way engage in virtue within practising the patience of voluntarily accepting suffering.

Investigating with the wisdom of specific analysis, practise the patience of mental certainty in Dharma.

Through an effective practice of the three kinds of patience we should keep ourselves from going under the sway of anger and make good use of our precious life with its freedoms and endowments. If we do not, although we might have been increasing our virtue through accustoming ourselves to it over many aeons, one lick from the tongue of the flame of anger will destroy it all, just like a huge stack of hay being destroyed by just a tiny fire. Thinking in this way, develop the force of your patience, and do not give anger the least opportunity to arise.

The title of the chapter

This chapter is called, The Patience Chapter.

The **patience of accepting suffering** is easy, it means that when some slight adverse condition occurs or if we are harmed in some small way while training in the path, we should not immediately give up, thinking, "This is a problem, this is suffering." Rather we should keep going in our practice.

The **patience of not paying back harm**: when we are harmed it is not appropriate for us to retaliate, because we will have great suffering in the future.

The **patience of mental certainty in Dharma**. This is important to have at least a rough idea of, as with all three kinds of patience. It means analyzing through the wisdom of specific analysis regarding Dharma.

In brief, the patience of mental certainty in Dharma means reflecting on the fact that the anger in the continuum of the other person, the harm being done by the other, the ill-will in the continuum of the other, and so on, do not arise through their own force. Rather, they arise through depending on their own individual causes and conditions. When those causes and conditions are complete, the anger arises without self-control because when the causes and conditions are complete, the result comes without self-control. Many ways to practise this patience have been explained.

Everything is other-powered, nothing is self-powered. [For example] a person does not get angry deliberately, thinking "I shall get angry." Rather, when the causes and conditions are all there the anger in the person arises. In the same way, when the causes and conditions for doing harm arise, harm is done, like when the causes and conditions for rain-fall are all present the rain will fall, and when the causes and conditions for the wind to blow are all there the wind blows. Thinking that way and thereby cutting off anger is called the patience of mental certainty in Dharma.

If you look through this sixth chapter without hurrying, reading it through from the beginning, you will definitely gain insights that you did not possess before. Then if again you read through it again you will clearly understand points that were obscure to you the first time. Through repeated reading you will gain clarity. You will not gain clarity straight away. It is a great error on our part if we lay the book to one side because we think we have already had that teaching, already read that one. If that is our approach we will never be able to ascertain its meaning, because we will lack familiarity. Looking again and again, each time we go through it will shed light on points that were hazy the time before. That will definitely happen.

Chapter Seven

How to Train in Enthusiasm

3B2B2B3B1 Explaining the text of the chapter
3B2B2B3B2 The title of the chapter

Explaining the text of the chapter

3B2B2B3B1A Urging in the need to practise enthusiasm
3B2B2B3B1B The way to practise enthusiasm

Urging in the need to practise enthusiasm

3B2B2B3B1A1 The actual point
3B2B2B3B1A2 Identifying enthusiasm

The actual point

In the sixth chapter we were told that if we want to attain enlightenment quickly we must endure the hardships of implementing the methods for attaining it: while the person who wants to attain enlightenment is making efforts in the methods of attainment, he or she must practise patience in the face of the difficulties and suffering that occur [in the process]. Also, when others harm us, we should not retaliate. Besides, it said that when we are harmed, we should try to understand that the whole situation was inevitable once its causes and conditions and so forth were gathered together.

People who have thought things over in this way and are making effort in the means for attaining enlightenment should definitely practise enthusiasm. That is how the connection between the two, patience and enthusiasm, is made - those people practising patience should definitely practise enthusiasm.

1
Having patience, I should develop enthusiasm;
For Awakening will dwell only in those who exert themselves.
Just as there is no movement without wind,
So merit does not occur without enthusiasm.

The person who is practising patience should practise enthusiasm. If we practise enthusiasm in the six perfections with energy and effort, we will gain enlightenment - on the basis of having a practice of patience, if we train in the six perfections with enthusiasm, enlightenment will come.

When you offer a candle, if there are no unfavourable conditions such as the wind blowing, it will remain burning directly without flickering. [Similarly,] if we train in the six perfections with enthusiasm, without laziness, enlightenment will come without wavering.

Alternatively: gathering a vast collection of merit and wisdom cannot come without enthusiasm. Without a vast collection of merit and wisdom, enlightenment cannot come about. How does (peerless) enlightenment, the state of Buddha, come about? Through depending on having gathered a vast collection of wisdom and merit, and that collection cannot come about without enthusiasm.

For the reasons explained above, those who want to attain peerless enlightenment need enthusiasm on top of patience. Patience on its own is not enough.

Similarly, as it says in the *Madhyamakavatara*, "All qualities follow enthusiasm," all qualities come after enthusiasm; without it, those qualities cannot come about. [It also says that] generosity, morality, and patience are the collection of merit; the two: concentration and wisdom, are the collection of wisdom, [but that] enthusiasm acts as a cause of both collections. [Therefore,] without enthusiasm, neither of the two is possible.

In general, whether we are talking about worldly or religious enterprises, it is the same: without enthusiasm, neither can be completed. That is very clear to everyone. Therefore Lama Tsong Khapa says: "By donning the armour of firm and irreversible enthusiasm, the scriptural qualities and qualities of realization increase like the waxing moon."

Firm and irreversible means a mind which is immutable and firm; if we don the armour of enthusiasm, if we practise enthusiasm with that firm mind, the qualities in our continuum on the level of scriptures and of realizations will grow greater and greater like the moon continually growing during its waxing period. Besides, all our behaviour of body, speech, and mind will be good, and meaningful in keeping with Dharma. He says, further, that [with enthusiasm] whatever project we take up, whether it be a worldly or religious one, we will be able to carry it through to completion in accordance with the plan we had in mind. This is how he praises enthusiasm.

Identifying enthusiasm

2 a
What is enthusiasm? It is finding joy in what is wholesome.

Doing bad actions, aimlessly just being there, distractedly, liking the pleasure of sleep: laziness is all those. The opposite of that, the mind which delights in and likes a virtuous referent, that is enthusiasm. Enthusiasm is a mind that delights in virtuous activities, and which enters with effort of mind into such activities.

What makes it a virtuous activity, even if it is an ordinary activity, depends on our attitude. It depends on our motivation. Since that is the deciding factor, even if it a very banal and ordinary activity, whether it is virtue or not depends on our attitude.

Therefore, in the case of a very mundane job, like taking care of the flower garden, mowing the lawn, or the like, if we work with a blank mind the work is

"unpredicted." If we do it thinking, "I will get a good name from this, people will say what a good chap I am," it will have gone on the side of the afflictions. If, instead, we think, "This is going to make my mind happy, it will bring pleasure to others as well, and it will even delight those gods and nagas who like wholesome deeds, it is a Dharma practice," it is virtuous. Although the work may be ordinary, whether it is virtuous or not depends on our mind.

It is the same with cleaning and sweeping, and this is implied by the explanation [from the Preparatory Practices] of sweeping out the dwelling. In a way it is an ordinary activity but, depending on how we think, it is virtuous, non-virtuous, or unpredicted.

If we make the gods and nagas who like virtuous deeds happy, they will recite auspicious and other prayers for us to have success in all our undertakings, to have a long life free of sickness, for our minds to go towards virtue, and so on. If they are upset, they do have the power to harm us by bringing us illness and so forth.

When we put a lot of energy into other sorts of activity, such as harming others and so forth, it is not called enthusiasm, because they are not virtuous actions. For the term enthusiasm to be applied, it should be virtue. Mainly, the perfection of enthusiasm is applied to what the Bodhisattvas have to train in, the six perfections.

We can talk of putting a lot of effort into bad actions, working hard at them, toiling in them, but it is not enthusiasm. There are several types of enthusiasm:

1 **Armour-like enthusiasm** is an attitude where the mind is immutable, resolute. With this, if we are engaging in a virtuous action, we think, "I must engage in this," without change. It is the mind thinking, "I am going to do exactly that," a mind which puts energy exactly into the goal, resolved to keep going with the action until it is finished; it has this far-reaching attitude.

2 **Applied enthusiasm** is always applying ourselves *in practice* to exactly that virtuous action just as we had intended, with joy. Armour-like enthusiasm was the mind's irreversible attitude, thinking, "I am going to practise exactly that." [Here] it is engaging in it in practice, applying ourselves to it, just as we had in mind, with happiness and delight.

It occurs when we are engaging in the action with body and speech in accordance with the idea, always keeping on with it with joy and happiness, not just working at it for a month then giving it up for a month, then taking it up for another month but giving it up again. It is to go continuously with joy and happiness

3 **Non-discouraged enthusiasm** is engaging in that very action just as we had planned, our mind not being discouraged or perturbed as soon as there is a difficulty, but carrying on with the action, in contrast to immediately becoming discouraged. When we are engaging through putting energy into the action with body and speech in accordance with the idea we had in mind, should adverse circumstances arise, not feeling discouraged or rocked.

4 **Persevering enthusiasm** is to continue on with the action as much as possible without thinking "That will do," after an initial burst of enthusiasm. Rather than being satisfied with having done a little virtue well, thinking, "That much should do," trying to improve continuously without a break.

We have been looking at the purpose of enthusiasm - why we should practise it, also what kind of object it is, and what are its classifications that we need to practise. We saw that it really is necessary, that there is a great purpose, because this and that will not work without it. Then we have seen what it is, and the classifications come in the way of an explanation of how to practise enthusiasm.

The way to practice enthusiasm

3B2B2B3A1B1 Abandoning the side unfavourable to enthusiasm
3B2B2B3A1B2 Enhancing the force of enthusiasm, an antidote

Abandoning the side unfavourable to enthusiasm

3B2B2B3A1B1A Identifying the unfavourable side
3B2B2B3A1B1B How to abandon that

Identifying the unfavourable side

2 b,c,d
Its opposing factors are explained
As laziness, attraction to what is bad
And despising oneself out of despondency.

On the discordant side to enthusiasm, the first factor mentioned by Shantideva is laziness. This has several types:

1 **Laziness of indolence** is an unserviceability of body and mind. For example, with the body, not feeling like prostrating and, with the mind, not thinking properly about the prostration. The same would be applicable to other virtues, such as offering, it is not having the right attitude in the beginning, not firm, our mind clouded, not really inclined to think about or do anything. That would be an unserviceability of mind.

When we are prostrating, an unserviceability of body is our body feeling heavy, unserviceable, [literally, "not fit for work"]. Sometimes when we come to prostrate, our body is comfortable for it - serviceable. And sometimes our mind is unclear, does not exactly want to do the action, so that if we have some physical virtue we need to do, our mind is clouded, not inclined to think about anything or do anything. That is what unserviceable means.

[This is the] laziness [which] is the body and mind being unserviceable, and being fond of the pleasure of indolence - attached to the pleasure of just aimlessly hanging

around and taking it easy it is laziness attached to such pleasure while the body and mind are unserviceable.

2 Laziness of attachment to bad actions Indolence does not refer to bad actions, it is not feeling like doing a good action, not wanting to go in that direction, being attached to the pleasure of just hanging about and every think looking rosy, but it was not to do specifically with engaging in a negative action. It was not a fondness for the non-virtuous, for evil. This second laziness, however is a laziness which is an attraction to evil actions. It means putting energy into evil actions.

3 Laziness of discouragement is losing heart in accomplishing virtue, losing the strength of our resolve in virtue. We think, "I cannot do it, I do not have the ability, I cannot do that much," and so on. Our mind feels discouraged (*zhum*). It is the laziness of feeling dejected (*rgyid lug*).

Thinking, "I cannot, I am unable," is self-denigration. We are abusing ourselves. We should tell ourselves that, since we are able to attain enlightenment if we put effort into it, certainly we can create the causes of enlightenment. If we are unable to do that, then we would not be able to attain enlightenment, would we? There is nothing beyond our reach if we want it - because there is no action which does not get easier and easier. This is definitely true.

At present we have a rebirth where great things are possible. If we cannot practise in this life, we certainly will not be able to do so when we go on to other lives. The laziness of indolence is attached to just being there, taking it easy with no particular schedule. There, the body and mind are unserviceable when it comes to engaging in virtue, and we are attached to casually hanging around.

There is also the laziness which means putting energy into negative actions, to which we are attached. And there is the laziness of feeling dejected, when the mind is dejected it is discouraged. The connotation of dejected is of collapsing, or falling down, like a house collapsing. Similarly, our spirits have collapsed, we think, "I cannot, how could I possibly do it?" We are putting ourselves down, disparaging ourselves. When we think in this way it is the laziness of disparaging ourselves, as if we were abusing ourselves.

"Isn't it pride to think we are able, that there is no way we are unable?"

No. Thinking that if we study, make efforts, meditate, and so on, we will be able to become Buddhas, is not pride. Similarly, thinking, "If I make effort I will be able to practise virtue, there is no way I will not be able," and in a similar way, "I can practise virtue if I try, there is no reason I would not be able to if I were to make effort. I can do it. If I am unable to with a rebirth like this, there is no way I will be able in other lives," and so on. These are not pride.

When laziness arises it is damaging in terms of our practice of virtue; because it is the discordant class it will do some harm or other.

How to abandon that

3B2B2B3A1B1B1 Abandoning the laziness which enjoys the taste of indolence

3B2B2B3A1B1B2 Abandoning the laziness which is fond of negative actions
3B2B2B3A1B1B3 Abandoning the laziness which is a despondency with regard to virtue

Abandoning the laziness which enjoys the taste of indolence

Abandoning the laziness which aimlessly hangs about, neither contemplating in such a way that the body is in virtue nor in such a way that the mind is in virtue, which just takes it easy, considering that to be a state we like and enjoy. This laziness does not think or do anything, but is just there, aimlessly, with the appearance of happiness and enjoyment, experiencing a feeling of pleasure

3B2B2B3A1B1B1A Investigating the causes of laziness and abandoning them
3B2B2B3A1B1B1B The way to abandon them

Investigating the causes of laziness and abandoning them

3
Because of attachment to the pleasurable taste of idleness,
Because of craving for sleep
And because of having no disillusion with the misery of cyclic existence,
Laziness grows very strong.

What are the causes of this laziness? Indolence involves the mind not engaging in virtue, nor feeling inclined to engage in virtue, it does not particularly imply a mind which feels like engaging in non-virtue. It considers aimlessly hanging about as pleasure, then is attracted to that, thinking, "this is pleasure," and tasting the pleasure of that.

There is a laziness which comes through being attached to the pleasure that is derived from sleep. Indolence does not have the slightest fearful of birth in cyclic existence due to karma and delusions whereas, in reality, we have no control, no say at all, we are completely under the control of our karma and delusions. Indolence does not feel one iota of misery at that. If we were always at the beck and call of someone or other, having no control at all, we would think, "Dear me, this is awful," and we would feel miserable; indolence does not have that attitude.

In general, we are without any control at all, since we are totally under the control of our karma and delusions, so we have to keep taking various kinds of birth in cyclic existence; if we feel miserable about that, and if we are afraid when we think of the huge amount of suffering we experience now and will have to experience in the future, there will be no laziness because the causes of laziness will not occur. When we are afraid and miserable because of having to go again and again from one birth to the other in cyclic existence due to our karma and the delusions, and we have the thought, "I definitely have to eliminate this," the causes of laziness will not occur. If the causes of laziness do not arise, laziness will not arise. Then enthusiasm will come.

When we have fear and terror at having to take birth in cyclic existence without choice, under the control of our karma and delusions, never mind the laziness of

indolence, we will not even find it important to sleep at night, and will not sleep, and in this way we will practise virtue with enthusiasm.

What are the causes of laziness? Either craving (*sred pa*), or a fondness for sleep; or a fondness for aimlessly remaining indolent. A fondness for sleep and for aimlessly hanging about are faults from not having thought about the situation of wandering in cyclic existence. If we are able to think about that, there will be no occasion on which we just hang around like that. The wish to just hang about aimlessly taking it easy would never even enter our heads.

The way to abandon it

3B2B2B3A1B1B1B1 Abandoning laziness through having thought of the drawbacks of this life
3B2B2B3A1B1B1B2 Abandoning laziness through having thought of the suffering of future lives

Abandoning laziness through having thought of the drawbacks of this life

3B2B2B3A1B1B1B1A An example to show how death will quickly destroy us
3B2B2B3A1B1B1B1B Because we also are without choice, since we are under the control of death, it is unsuitable [for us to think we] have time
3B2B2B3A1B1B1B1C If we do not exert ourselves in virtue, we will be tormented by suffering

An example to show how death will quickly destroy us

3B2B2B3A1B1B1B1A1 Destruction by death that is visibly obvious
3B2B2B3A1B1B1B1A2 An example for that

Destruction by death that is visibly obvious

4
Enmeshed in the snare of disturbing conceptions
I have entered the snare of birth.
Why am I still not aware
That I live in the mouth of the Lord of Death?

When mountain dwelling creatures such as deer are caught in snares left out by hunters, they have to remain there until the hunter comes and kills them. In a similar fashion, fish caught in a net thrown from the boat on the waters are also pulled in by their killer and murdered.

Just as the killers of those creatures have a means for catching them and killing them, laziness and the other delusions catch the sentient beings. They are like the hunters of those creatures. Under the control of these delusions [those sentient beings] take rebirths of suffering. Having entered into those suffering births under the control

of the delusions, they have to go through the sufferings of death and birth without choice. In this way that suffering comes due to those delusions of laziness and so on.

Those creatures do not know that their killer has made the trap to catch them; unaware, they enter into it, then they have to experience suffering and their predator arrives and kills them and [again] they experience suffering. We, similarly, do not know that under the control of laziness [and the other delusions], we will have to die, traveling the road to the city of the Lord of Death, birth, and so on.

Knowing that we have birth and death without choice, under the control of laziness and other delusions, we should not allow ourselves under their control, and put energy right away into what will be useful at the time of death - Dharma actions, virtuous actions. We should be encouraging ourselves in this way. We should consider ourselves as just like mountain dwelling creatures who, as we can directly see, die at the hands of their killers.

An example for that

5
Do I not see
That he is systematically slaughtering my species?
Whoever remains soundly asleep
(Surely behaves) like a buffalo with a butcher.

"My group," *rang gi sde tsen*, means those who are of the same type as me, my species. My species, young and old alike, keep dying one after the other when the conditions of death arise, killed one by one by the Lord of Death. This is manifestly visible to us. Perceiving that directly, yet not thinking about what will be useful at that time, instead living our lives in the enjoyment of sleep and aimlessly, recklessly taking it easy, using all our time for that: this is quite unsuitable.

No sense of misery through having contemplated death, no fear of death, just aimlessly spending our time in indolence, laziness, sleep, and so on, relishing the pleasure of those: this is not suitable.

For example, in certain countries the butchers will have a number of goats, buffalo, sheep, oxen, chicken, or the like, fenced off to one side for the day's slaughter. When they are taking the creatures one by one, working their way through the day's quota, ten, fifteen, forty, fifty, or however many it might be, the animals can all see what is happening, but still some of them loaf about, lay down, relax, chewing grass, sipping water, taking a nap. This displays great stupidity. It is truly foolish to remain in such a state. They can see that the earlier ones have been killed, and that they themselves are moving along the same path, to the slaughter, but are not afraid, terrified, but sitting there at ease. It is very foolish.

Similarly, we ourselves see that the members of our own species, the human race, old and young alike, die suddenly, there one moment and gone the next, some dying while they play, some in the middle of a meal, and so forth, unexpectedly. If, at the same time as seeing with our own eyes that we are dying suddenly, unexpectedly, we still

spend our time in indolent laziness, sleep, and so forth, out of attachment to them, taking it easy, we are just like those foolish buffalo.

Buddha himself taught that wherever we live, whichever land or country, we will never be exempt from death. Therefore, if we do not generate fear through having thought about death, and do something now which will mean we don't have to be afraid at that time, we are really being very foolish. "Therefore," says Atisha, the Great Jowo, "having abandoned sleep, laziness, dullness, and so on, we should generate the discernment of death as inevitable."

If we are sleeping a lot, and have much laziness, dullness, and the like, and we are going under their influence for long periods of time, we should think about death - that we have to die, that many people like us, some older and some younger, have already died, and that we have not gone beyond death, in that we have no route as an alternative to the one leading to death. Then we should think about what will be useful for us at that time. In this way we should think about death when we find that we are going under the sway of laziness, sleep, and dullness.

When most of our time is used up in sleep, resting at ease, spacing out in pointless distraction, it is very harmful for our practice of virtue. They take up so much time that they make a very powerful obstacle to practice. Therefore great emphasis is put on explaining this point. If we are very fond of sleep, distraction, and so on, and spend a lot of time in those, non-humans will be able to harm us easily.

Since we also are under the control of death, without choice, it is unsuitable [for us to think we] have time

Since we have no choice, due to being under the control of death-impermanence, when death will come is not fixed. We cannot be sure how long we have left, therefore it is inappropriate for us to think we have time to do it later.

3B2B2B3A1B1B1B1B1 Not being lazy, because we are under the power of the lord of death
3B2B2B3A1B1B1B1B2 Putting energy into virtue because we are going to die soon
3B2B2B3A1B1B1B1B3 Death is not the time for abandoning laziness
3B2B2B3A1B1B1B1B4 Not being lazy because we suddenly die without having done the work we wanted to do

Not being lazy, because we are under the power of the lord of death

6
When having blocked off every (escape) route
The lord of death is looking (for someone to kill),
How can I enjoy eating?
And likewise how can I enjoy sleep?

When cattle and so forth are going to the slaughter, if they try to run away so as to avoid dying, their slaughterers will block off every escape route and they will definitely kill

them. Similarly, there is no death-free place for us to go to anywhere, where we will not have to die, because every route is blocked off by the Lord of Death. Therefore, like those animals who are going to be slaughtered have nowhere to run to because of every exit being blocked, our every path to freedom from death is blocked off by the Lord of Death. Yet we like and are attached to food and drink, and pass our time eating and drinking this and that, nattering away and so on, then dozing off because we are in such a comfortable and relaxed state. That is how all our time goes by. Despite all that we spend so much time eating good food, drinking delicious drinks, and taking it easy. When we spend our time in that way we end up falling asleep. If we allow our time to run out that way it will be just like a careless [*bag me pa*] buffalo or the like.

Putting energy into virtue because we are going to die soon

7 a,b
"For as long as death is actually approaching
Then I shall accumulate merits."

We might think, "I probably still have a little time left, I will not die for a few years," but there is no reason for thinking this way. "I am not physically ill now, I am young now," these are not sound reasons for thinking we should be fine for a few more years and we can practise Dharma later on. This thought tricks us because death is certain, and the time of death is unfixed: this is our reality. Thinking that the time of death is unfixed involves thinking how there is no fixed order of the old dying first and the young afterwards.

Do not think, "I will practise later." Practise right now, when the Lord of Death has not seized us, and we are well. Even if it only means little virtues, and abandoning even little non-virtues. In this way we should be careful and gather the collections.

Death is not the time for abandoning laziness

7 c,d
Even if I then put a stop to laziness,
What will be the use? That is not the time.

When we have been affected by conditions which are definitely going to end in our death, we might want very strongly to abandon laziness and practise then, but we will be unable to. There will not even be the time, because the conditions bringing swift death will have arrived, so that even if we want to practise carefully then it will be in vain. The period when there was time will have already passed us by. It will not be then that we will have time. When the conditions for definite death have already arisen, even if we were to practise virtue it would not be the period when we have the power. This is because some unpleasant condition for definite death has already arisen, and we are racked by a severe illness, rendering our body and mind powerless. Similarly, this is not an occasion when we have time. Therefore, we should not think, "I will practise then,"

because at that juncture there is no power or time to act. It is right now that we should act if we want to practise Dharma and virtue.

Not being lazy because we suddenly die without having done the work we wanted to

8
When this has not been done, when this is being done,
And when this is only half finished,
Suddenly the lord of death will come.
And the thought will occur, "Oh no, I am done for!"

Not having done our virtuous work now, when we have the time, or having started it up a little, done a slight amount, but not having put energy into it or done it well, or having only managed to do half the work: at such a time the Lord of Death will suddenly come along and unexpectedly take hold of us. At such a time, the Lord of Death will come, and we will have to die with regret. That time will come to us.

The Lord of Death will come without warning, death will seize us, and we will die with regret, so we should make effort right now. What will we be able to do when the Lord of Death has already arrived? There will be nothing we can do. Therefore we should put our energy into virtue now.

How these four sections fit together

The first says we should not be attached to eating, drinking, and sleep, and practise virtue. The second says we should not leave practice until later on, thinking we have time, because to think in such a way is mistaken: we should practise right now because the time of death is not in the slightest fixed. The third says that when some unfortunate condition occurs which makes our death definite, even if we want to practise, our body and mind will lack power and there would be no time to practise, and it will all be finished for us. There will be no time to achieve our objectives on such an occasion.

The fourth says that if the Lord of Death unexpectedly comes during one of the three occasions and destroys our body and mind, what will we be able to do? Nothing. We will just have to die with regret. These occasions are:

(i) Continually thinking that we can practise later and not actually getting round to practising.
(ii) Just starting but without having done much.
(iii) Having started but only half done, without completing the three - preparation, action, and conclusion,

When we die, on top of the suffering from our physical disease, we will be tormented by the great suffering that comes from thinking how we did not get around to practising Dharma. If we do as much as we can now, then when we die, even if we do not manage

to do so with joy and delight, we will be able to think, "Well, I did what I could, I have no regret." We will be able to die without regret.

If we do not exert ourselves in virtue, we will be tormented by suffering

3B2B2B3A1B1B1B1C1 Being tormented by sorrow when dying
3B2B2B3A1B1B1B1C2 Not accomplishing the purpose if we do not exert ourselves in virtue from now

Being tormented by sorrow when dying

9
Their faces flowing with tears
And their eyes red and swollen with sorrow,
My relatives will finally lose hope
And shall behold the vision of the messengers of death.

Untimely death entails much sorrow, due to the force of which our eyes will become red and we shall weep. Our friends and relatives will tell us to our face that everything is okay, to take it easy, but behind our backs they will say, "His time is up, it does not look good, he will be gone in an hour or two." At that time our hopes of remaining will be severed, aware that we have not much time left, experiencing the onset of fearful and confusing appearances such as of the workers of the Lord of Death coming to take us, we will feel great regret if we have not practised before.

We know right from the start that we have to die some time or other, but it does not enter our heads that we could die suddenly due to some unforeseeable conditions, so we always think we will get time to practise later on. Some people do not know that what is useful at the time of death is the practice of virtue. They, like all of us, know that they have to die at some stage, but not that death could come suddenly.

Some do not even think about what would be useful at the time of death, so they never think about virtue. Others know it is Dharma actions tha help at death, but do not understand that death could come at any time, so they deceive themselves with procrastination. Then, when death comes suddenly, they see that they did nothing when they had the time, that now death is there; that is why they feel such great regret.

Those who know nothing of Dharma feel regret about having to separate from their parents, children, partner, friends, and possessions. Although they understand nothing about where they will be going or what they will be doing when they have died, they feel regret about separating from those. Those who do understand about Dharma feel regret because of not having got around to practising it when they had the time and the freedom, but that now they no longer have that freedom.

What should we do? Now, while we are not ill and have the time, we should think of death, seeing that we are going to die just like an autumnal cloud, there one moment, gone the next, and practice with enthusiasm.

Birth and death make us like actors, continually changing roles, one moment that of a king, then changing and taking on the role of a minister, and then changing

again, although the actor is the same. Similarly, we take one birth after the other due to karma and delusions, leaving one birth, going on to another, leaving that behind, going on to another. It is like watching a play. Seeing this, practise with enthusiasm.

Now, while we are not ill, we should think that we are going to end like a flash of lightning ceasing immediately, or like the water cascading down a steep mountain face. Thinking this way, turn the mind to death and Dharma. We should give up and change the idea that we are going to remain a long time free of illness and in mental good health.

Not accomplishing the purpose if we do not exert ourselves in virtue from now

10
Tormented by the memory of my evils
And hearing the sounds of hell,
In terror I shall clothe my body in excrement.
What virtue can I do in such a delirious state

Remembering the evil we have done, our mind will suffer. If we have heard and understood that those who do evil go to the hell realms where there is so much suffering from heat and coldness when you have been born there, that is when our minds will be tormented by the thought, "I, too, will be born in such a place." At the door of death we will be so afraid that we will defecate, making our body filthy, our mind virtually demented. Then, it will be too late. Now, while we have the time, we should remember that negative actions done in the past result in birth in the lower realms and stop negative karma. If we do that, we will be accomplishing the purpose, because there is a purpose in that. But remembering all that at that time has no purpose, because it is too late. Time has run out.

Fear and terror then are no use for preventing us from experiencing suffering. Being very afraid and terrified at the suffering of the hell realms then will not help us avoid having to be born in the hell realms because we will have no way of practising virtue as a method for avoiding the obligation to be born there. If we think this way while we have the time, we should make our negative actions less and less, and even if we do a little evil we can generate regret for it and confess it. This is because now we have the time.

We cannot avoid having to die, of course. But what we can avoid is dying with so much suffering. The choice is in our hands now. If we think, "Thinking now about death and the suffering of the hell realms and so forth is upsetting for the mind, so it would be better not to think about them," we are totally, utterly, mistaken. If not thinking about these matters were helpful for avoiding suffering and problems later, it would be reasonable, but it does not help in the slightest.

What we need now is to be scared of death, thinking that if we were to do such and such an action we would end up being born in the hell realms and other unpleasant places, that we would suffer, and that death would be a problem. That way, later on when the time arrives we will not be afraid.

The first of these three sections says that we should think that we are going to die quickly, who knows when, and explains it with an example, the snare of the delusions. The second says that we have no choice when it comes to death, that we are under the control of the Lord of Death, therefore we should not think we have time. That had four points. The third says that if we do not practise virtue starting now, later on we will have to experience so much suffering which will torment our mind. That was explained in two points.

Abandoning laziness through having thought of the suffering of future lives

3B2B2B3A1B1B1B2A Suffering will definitely arise
3B2B2B3A1B1B1B2B It will difficult to endure
3B2B2B3A1B1B1B2C Wanting happiness and not practising virtue diligently are contradictory
3B2B2B3A1B1B1B2D Encouragement to be diligent in the way of gaining liberation from suffering

Suffering will definitely arise

11
If even in this life I shall be gripped with fear
Like that of a live fish being rolled (in hot sand),
Why even mention the unbearable agonies of hell
That will result from my unwholesome deeds?

Just like the awful suffering of a fish snatched from the water and thrown still alive on the hot sand, when the only environment in which it can experience pleasure is the water, when you are dying, since you have done so much non-virtuous karma, even in this life you will have so much fear and suffering. If you are going to have so much suffering in this life, no need to mention the suffering of the lower realms when you die and go to those places, suffering which is vast and endless. If you are going to suffer like a fish that has been caught and tossed on the hot sand even in this life, due to the evil you have done, no need to mention the profound and vast suffering you will have in the lower realms.

It will be difficult to endure

12
How can I remain at ease like this
When I have committed the actions (that will bear fruit)
In my delicate infant's body encountering boiling acids
In the hell of tremendous heat?

In many distant past lives we have enacted numberless non- virtuous deeds which act as causes forcing us to take birth in the hell realms. We have not been able to confess them all and their results have not all been produced. Even now, every day, even when we are not saying anything, look at how our minds have so many evil thoughts of attachment, hatred, and anger. Our minds are not hidden from ourselves, we know what is going on in our own mind, and we can see its quality. So even when we are not creating causes for being born in the hell realms by way of actions of body and speech, look at how we create the causes for being born there with our minds; if we check up we will see.

If we think and check up, we will not be able to hang about aimlessly being lazy. We will see that we have to put energy into practising virtue because if we were to take birth in the hot hells we would be unable to put up with our body coming into contact with its boiling, molten copper. If hot water spills on a young child's body, he cannot bear it because of having no physical toughness at all. But if our body comes into contact with the molten copper of the hell realms, it will be hundreds and thousands of times hotter.

If we think this over, we will reach the point where even if our head or our house were to catch fire, we would do nothing to put it out but carry on trying to do something to avoid the suffering of the hell realms.

Or, just as we would immediately do something to put out a fire on our head, we would try to eliminate the causes for being born in the hell realms.

Wanting happiness and not practising virtue diligently are contradictory

13
Much harm befalls those with little forbearance
And those who want results without making any effort.
While clasped by death they cry like the gods,
"Oh no, I am overcome by misery."

Not putting effort into virtue, the cause of happiness, and wanting happiness, the result, is contradictory. Even if the suffering is very slight, we are not able to put up with it. Much of the harm of suffering comes to a person who is not able to put up with a little suffering. When practising the virtue which destroys the suffering of the lower realms together with its causes, if we are not able to put with a little suffering and hardship, we will not be able to practise that method properly. If we are not able to eliminate the cause which brings suffering, later on we will have much suffering as a result of that cause. Therefore, if we are not able to put up with a little suffering, we will receive a lot of harm and suffering.

The third line says that from the moment we are born in the womb of our mother we are walking along the path to death, we are getting closer and closer to dying. Furthermore, when death is going to arrive is not fixed; we live in the jaws of the Lord of Death not knowing when his mouth will snap shut. "When his mouth shuts" means when we will die. [Therefore] it is not right of us to feel like we are going to be around for a long time, like the gods, who have a very long life. It is not the way to get rid of suffering and gain happiness.

Because of not having practised virtue, we will not be able to attain happiness, which is what we want; instead, we will have suffering which we do not want. So, if we want happiness we should practise virtue, the cause of happiness, and since we do not want suffering, we should avoid non-virtue.

Encouragement to be diligent in the means of gaining liberation from suffering

14
Relying upon the boat of a human (body),
Free yourself from the great river of pain.
As it is hard to find this boat again,
This is no time for sleep, you fool.

Now that we have a life of such high quality, if we try to gain liberation from all suffering success is not impossible. Using this life with freedoms and endowments we should cross over the ocean of samsara's suffering. In the outer world, we can use a boat to cross an ocean, similarly, by using the human body we can cross the ocean of samsara's suffering. Depending on the human life we have right now, the attainment of liberation is possible, freedom from samsara is possible, and so it is an extremely valuable asset.

We will not always be able to find a good rebirth like the one we have now because we cannot create its causes. [As it says in the root text: "Fool! Now that you do have such a life, do not fall asleep."

We should make effort instead of using all our time with sleep, indolence, and meaningless activities under laziness, and be careful. That is the advice. First of all do the practices of the person of small, then middling, then great ambition. If at the end of the day we are not able to gain realizations, at least we should try to leave firm imprints on our mind. That is how we should practise.

Right now we have found that which is extremely difficult to find, we have that which can be used for gaining such great achievements. Therefore we should be very careful.

The subject of mindfulness of death-impermanence occurs again and again because it is so important and so rewarding. It is explained in many of the chapters of this text.

Perceiving death-impermanence, knowing that we are going to die, is the best of perceptions. Here, to perceive means to recognize, to know, to discern. It is the factor at work when we think, "this is a man," "this is many," and so on. It is the mental factor of discernment. Buddha himself said that the discernment of death-impermanence is supreme among all discernments because when we think about death-impermanence, in the beginning it causes us to enter Dharma. In the middle, it causes our practices to keep improving without decline. And at the end, it causes our Dharma [practice] to be carried through to its conclusion. It makes us accomplish the final fruit of our practice.

Similarly, reflecting on the suffering of the lower realms occurs frequently in many chapters which point out that if we do such and such a bad action with a bad motivation we will get the bad results of the suffering of the lower realms. Thinking how

we will have to face that suffering after dying, it helps in the beginning in the practice of virtue: going for refuge, being honest, and so on.

In the middle, also, when we think about the suffering of samsara, we will think, "If I have to go through that there is no way I shall be able to put up with it," and so it is very helpful to get us working on the methods for gaining liberation. If we do not think about the faults and the suffering of samsara, we will never be able to generate the wish to be free of samsara, or a dislike for samsara which is a mind in which the fondness for or attraction to samsara has been arrested, where we have "gone off" samsara. And so we will never want to put an end to samsara, never go on to the antidote, the true path.

Likewise, when our interest is not in mere liberation, and we want to generate love, compassion, and bodhicitta in our continuum, and then gain enlightenment, if we do not think about the suffering of samsara we will never be able to. This is because in order to generate love and compassion in our continuums we have to think about the suffering of the lower realms and of samsara that the sentient beings are undergoing, suffering which is vast and profound. It is referring to those beings experiencing such suffering and thinking, "If only they could be free of suffering," and, "If only they could have the happiness of being free of that suffering" that we meditate on love and compassion. Then, depending on generating love and compassion in our continuum, we meditate on bodhicitta, the mind wanting to attain enlightenment. This is why meditating on the suffering of the lower realms is so important.

Being able to go forward on the basis of the practice of karma and its results is something that comes from having thought over the suffering of the lower realms. It is after having done that that we would stop creating non-virtuous karma and start practising virtue.

Therefore, Buddha said that every day we should think about the suffering of the beings in the lower realms, the hell denizens, hungry ghosts, and animals. When we think of them, it is extremely helpful in getting us practising vast virtues for the sake of ourselves and others.

In the past, when Buddha was in the world, certain Bhikshus possessing clairvoyance and magical powers used to go around the villages and explain the suffering of the lower realms and lead people into the practice of karma. Later, since the gelongs Shariputra and Maudgalyayanaputra would not be able to stay around for ever, they would die, and then there would not be people with the clairvoyance and magical powers who could go to the people and explain all that easily, Buddha said that on the entrance verandah to the assembly hall of each monastery there should be a drawing of the migrators of the six realms, and Bhikshus with the knowledge and ability to explain should explain them to the common people. That is why you see such drawings in those locations.

When these topics come up in many of the chapters we might think, "What is the point of this? There was one explanation above, now there is another one down here. There is no need for such repetition." There is a reason: these are such important topics they need to be contemplated again and again.

As Acharya Nagarjuna taught, once we have bought ourselves some object at great cost, we should ensure that we use it for whatever is its intended function. If we do

not, it is pointless and shows what fools we are. For example, if we buy an expensive cow rich in milk and do not milk the creature it would not be much use, would it? Similarly, we have accomplished this life with its freedoms and endowments through having accumulated a huge amount of merit. It is as if we had paid a very high price for it, having given all that merit. Therefore, having bought this boat of a life of richnesses and endowments, what we should do is use it for escaping from the ocean of samsara's suffering. Without being attracted to the little happinesses of this life, which are all so changeable and unstable, we should practise the methods for freeing ourselves from the ocean of the suffering of samsara.

If we had paid a lot for a boat, we would use it for sailing here and there on the ocean; in the same way, we should use the boat of our precious human life or it will have been meaningless.

This chapter has so far explained three things: death-impermanence; if we do not do well, after we die we will go to the lower realms; and, having found this human life with its freedoms and enrichments we should think well and do something good with it.

If we do not do good right now, since our rebirth will disappear immediately in the sense that we are quickly going to be destroyed by death, if we do not get time to practise well, and quickly die, we will have to experience the unending suffering of the lower realms.

Thinking about this stops laziness. We should not be lazy, but practise virtue. Aimlessly wasting time distractedly in little happinesses is something we should not do. This way, the laziness of indolence is put a stop to. We should do something meaningful. If we spend our time in the laziness of indolence, it is meaningless, so it is stopped by saying we should not do what is meaningless.

Similarly it says we should not indulge in the laziness of putting-it-off-until-later, thinking, "I will do this later," so that we never practise right now but keep putting it off. We must do it now because the time of death is not fixed.

Letting our precious human life go on meaninglessly, never doing anything because we always plan to do it later on, if in such a setting we suddenly die, we will have to experience the endless suffering of the lower realms. This is stressed.

We should inject enthusiasm into our practice of virtue. It says why it is necessary, and shows that not practising enthusiasm but instead letting our time go by in laziness, later on something bad is going to happen. In this way it is urging us to practise enthusiasm.

In the section on confession of evil, it also talked about death-impermanence, and that was because if we think about death-impermanence we will see that we definitely have to confess our evil and resolve not to do it again. Even if we do not have a lot of evil we can remember having done in this life, we can be sure that we have so much evil that was accumulated in many past lives, so we still have to do confession and the resolution not to repeat. If we do not do that, death is going to come immediately.

In the chapter on practising conscientiousness, again there was some explanation about the freedoms and endowments. It said we must practise the three trainings with conscientiousness of our three doors, for if we do not our life of freedoms and

endowments will have been meaningless; also, it is not going to last long; and later on is going to destroyed by death.

Abandoning the laziness fond of negative actions

We have completed the laziness of attachment to the pleasure of indolence - which likes talking aimlessly about food, drink, and so forth, pointless for oneself and others, and which includes being attached to the pleasure of sleep. When we are involved in those activities there is some pleasure in our minds and we become attached to that pleasure, and that way our time is used up. Hanging around talking is the worst way of making a life empty, wasting the potential of our freedoms and endowments. Our time all goes meaninglessly in that, and we are unable to get anything done.

Idle gossip - meaningless, poor conversation - is one of the ten non-virtues. The Kadampa lamas say that those who catch us in such talk are poison, and they are poisoning us. First we have no negative thoughts in our minds, our mind is happy, then we get involved in a lot of talk, then different negative thoughts enter our heads, and this way they can put the minds of many people off kilter.

A person with a strong mind will not be affected by such conversation, but, for example, we might be quite happy with what we are doing, studying if we can, practising virtue as we can, and alternating this with a little relaxation. Then we might get involved in conversation with someone full of criticism for the place and the people here. A person who is shrewd enough will not be affected by that. Their mind will not be soiled by what others have to say. But a person whose mind lacks strength, their mind is soiled, and other ideas start to enter their minds and there is a risk of them being ruined. It is the same everywhere.

There are people who come here, have a lot of criticism for the place, go off elsewhere carrying their criticism with them, and end up back here again. But if they find so much to criticize about us, they should not come here, they should go somewhere that has no faults.

15
Having rejected the supreme joy of the sacred Dharma
This is a boundless source of delight,
Why am I distracted by the causes for pain?
Why do I enjoy frivolous amusements and the like?

The cause of all happiness and pleasure, temporary and ultimate, which is endless and measureless, is practising virtue. When we practise Dharma with joy and delight, we will have happiness and pleasure which are unending.

"Why do you give that up and like the causes of many different types of suffering in samsara?"

Those causes are our evil, non-virtuous karma, either naturally unspeakable or unspeakable through precepts, created by our body, speech, and mind. **Mentally**: our mind being distracted and scattering to various external objects of attachment through not guarding the mind and allowing it to come under the control of excitement or

agitated through anger. **Verbally**: lying, divisive speech, speaking harshly, and talking indiscriminately - idle gossip. **Physically**: doing many actions which are pointless.

"Why do you give that up and like those?" We have attraction to evil actions by way of the body, by way of our speech, and by way of our minds. The cause of happiness and pleasure is our practising virtue with joy and delight. Why do we reject that and take pleasure in engaging in negative actions of body, speech and mind? These are evil non- virtues, they are the causes for various kinds of suffering, so why do we like them? Attraction to this kind of evil action is a cause of degenerating this life of freedom and endowment, and it is the cause of different kinds of suffering in our next life. Thinking in this way, we should stop it as much as we can.

Studying, reflecting, and meditating; deeds which are helpful for others: these are Dharma actions. Abandoning them, leaving them to one side, and instead doing pointless actions of body, speech, and mind: that is the laziness of being attracted to negative actions.

Abandoning the laziness which is a despondency with regard to virtue

There are various kinds of despondency, such as the utter despondency regarding the practice of good deeds of the Holy Dharma. Despondency (*sgyid lug*) means the mind letting go, giving up, through fatigue. Like a house collapsing (*lug*). There can be the utter despondency and giving up, and also the giving up of the Mahayana, through despondency. While having all favourable conditions for practising the Mahayana Dharma, and entering the Dharma of the Hinayana and so on.

Thinking, "Someone like me cannot practise Dharma," is one way despondency can set in. Or, "The Mahayana practice means you have to think of bringing pleasure to and helping all sentient beings, so how can someone like me think that way?" That is one way that despondency arises in connection with the Mahayana Dharma. Here, it seems that this is what Shantideva is referring to, as you can see by looking at verse sixteen where it mentions the practice of equalizing and exchanging self and others. It refers to a person thinking, "Equalizing and exchanging self and others, these practices of the person of great ambition are not possible for a person like me," and thereby becoming despondent.

3B2B2B3A1B1B3A Instruction to put energy into the antidote to despondency
3B2B2B3A1B1B3B The way to practise the antidote as taught in the scriptures
3B2B2B3A1B1B3C Being able to attain enlightenment through abandoning laziness, if we make the effort

Instruction to put energy into the antidote to despondency

16
Without indulging in despondency, I should gather the supports (for enthusiasm)
And earnestly take control of myself.
(Then by seeing) the equality between self and others
I should practise exchanging self for others.

The four dharmas A king protects his dominion and subjects against harm by way of four dharmas. Likewise, we should vanquish the foe of our delusions when training in the path.

1 Armour-like enthusiasm We should lift our minds and not think of doing evil actions or think, "I cannot do this virtue." From the very beginning we should think in terms of doing good actions. Armour-like enthusiasm is an attitude that protects the mind like wearing a set of armour covering the entire body so that it cannot be harmed; not even from arrows or spears. Similarly, in the beginning we need a good attitude of mind. When we first enter into a practice, we need the armour of enthusiasm.

Armour-like enthusiasm is lifting the mind up at the very start, thinking about some good action and making up our minds, "I am going to do well," "I am going to carry this through to the end."

2 Applied enthusiasm Armour-like enthusiasm is an attitude, an idea. Applied enthusiasm has to do with the application in practice, when we are actually doing the practice, to apply ourselves in accumulating the collections of merit and wisdom as much as we can.

3 Vigilant enthusiasm Once having engaged in the actual practice of gathering the collections of merit and wisdom, we need to practise mindfulness and vigilance, looking with vigilance to see if anything is wrong, and having mindfulness which holds the practice without forgetting it.

4 Flexible enthusiasm When we practise by way of our mind and body being serviceable, we will be able to bring our mind under our own control, not losing our mind under control of the delusions. We will be in charge of our own mind, we will be its master. It is against such a setting that we should practise the equality of self and others and exchanging self and others.

The way to practise the antidote as taught in the scriptures

17
I should never indulge in despondency by entertaining such thoughts as,
"How shall I awaken?"
For the Tathagatas who speak what is true
Have uttered this truth:

We may think, "Buddha was a being of sharp intellect with immense enthusiasm who attained a huge collection of merit over a period of several countless aeons. He worked so hard to attain enlightenment, but me, I would not be able to go along such an arduous path, I would not be able to become a Buddha."

We should not think with this attitude of discouragement because Buddha himself gave instructions concerning this. He had no reason to lie, so what he said can be counted on as absolutely true; we can assume what he announced was factual, therefore we should believe what he said.

What did Buddha say? In the sutras he said it was even possible for such sentient beings as flies and other kinds of insect to gain enlightenment. That if ever they made enough effort, they would thereby gain that high state.

Each and every sentient being has the Buddha lineage in its continuum: they have a disposition, the Tathagata essence, which will become the Dharma body. Similarly, they have a lineage called the evolving lineage, which refers to the fact that they have virtuous imprints whose entity will develop more and more until enlightenment. Because they have such lineages, the time will come when those will become activated and they will become Buddhas. Buddha himself taught this.

The sutra said: "Lions, tigers, dogs, jackals, vultures, cranes, crows, owls, worms, flies, and meat-flies, will all gain peerless enlightenment."

"So, if even animals such as insects are suitable for attaining enlightenment if they put in the effort, I know what is good and what is good, what to reject and adopt, I know how to use the corresponding means, I have this good rebirth, so I could definitely attain enlightenment if I were to put in the effort." Thinking this way we should not be discouraged or despondent.

"Uttered this truth," appears to refer to the following words in the next verse. But how does this fit with the outlines? It seems that this all comes in this section, [according to the commentary], but according to the root text, "flies, meat-flies," and so on should come in the next section. Regarding, "uttered this truth," all this is indeed mentioned in the Buddha's sutra. [As we see below, Geshela, following the commentary, places verse eighteen under the next outline, although in the above, he assumed that it belonged to this outline since it fits with the quote in the commentary].

Being able to attain enlightenment through abandoning laziness, if we make the effort

3B2B2B3A1B1B3C1 Thinking how if we generate the force of enthusiasm, we are able to attain enlightenment
3B2B2B3A1B1B3C2 It is appropriate to put up with difficulty in accomplishing enlightenment, because it is not a fraction of the suffering of the lower realms
3B2B2B3A1B1B3C3 Because the king of physicians heals great illnesses in a gentle way, it is appropriate to be tolerant
3B2B2B3A1B1B3C4 For that, it is appropriate to be happy because there is no suffering and there is expanding happiness

Thinking how if we generate the force of enthusiasm, we are able to attain enlightenment

18 - 19
If they develop the strength of their exertion,
Even those who are flies, mosquitoes, bees, and insects
Will win the unsurpassable Awakening
Which is so hard to find."

So, if I do not forsake the Bodhisattvas' way of life,
Why should someone like myself who has been born in the human race
Not attain Awakening, since I am able to recognise
What is beneficial and what is of harm?

The meaning of these two verses is just as I explained [above] as being the meaning of the sutra passage. It says in the commentary, "*sngar bshad pa ltar*," "as explained before." So the explanation is just as was explained for the sutra passage: "If flies, meat-flies, bees, worms, and so on will attain enlightenment if they make the effort, accomplish virtue and gather the collections."

It is a fact that the attainment of peerless enlightenment requires concentrating so many causes together, and this is difficult, but if we make the effort and practise virtue it is not impossible for us to gain that state, the time will come when we do it, and there is a time for the enlightenment of each sentient being. If all sentient have a time when they will attain enlightenment, I myself have this precious human life possessing eight freedoms and ten endowments, who have nothing wrong with my mind, and know a little about virtue and non-virtue; this is a time when I am able to practise the creation of virtue and abandoning of non-virtue, so it is even more true that I can definitely attain enlightenment if I make the effort.

"The collection of causes that has to be accumulated to attain enlightenment is so huge; I cannot do it." If such discouragement forms in our mind, thinking we are not able to attain enlightenment, we have given up our mind generation. We have done a truly great evil. The mind thinking, "I must attain peerless enlightenment for the sake of all sentient beings, as quick as I can," is damaged, therefore our wishing and engaging minds are damaged. Therefore if we think "I cannot do it," it is a very heavy evil.

We should think as Venerable Maitreya taught in the *Sutralankara*, that now we have attained this precious human life replete with all the eight freedoms and ten endowments, if we take care, even in every moment we can gather together a vast quantity of the causes required for attaining complete enlightenment. It is a simple question of having the right attitude. Therefore, why should we be discouraged?

Although our qualities are small, now, if we practise with energy and enthusiasm, we can definitely evolve great qualities. This is obvious from watching worldly activities.

There are countless beings who have already become Buddhas, but they were none of them enlightened from the beginning, were they? First they were not

enlightened, not having abandoned the obscurations, having all the obscurations in their continuums, tied up and constrained by the three poisonous delusions; people who were like that worked hard, thinking and studying intensely, and through great effort gained enlightenment.

Those who gained enlightenment in the past, those who are attaining enlightenment now, and those who will gain it in the future, all start out with faults, with obscurations, they all start like that and then, having purified their obscurations, having eliminated their faults, they become pure. Therefore, if we think it over, common sense says we can do this too. Thereby discouragement is ceased.

It is appropriate to put up with difficulty in accomplishing enlightenment, because it is not a fraction of the suffering of the lower realms

3B2B2B3A1B1B3C2A It is not appropriate to be afraid of the hardship of giving away our legs, arms, and so on
3B2B2B3A1B1B3C2B Not even a fraction of the suffering of the lower realms has to be experienced
3B2B2B3A1B1B3C2C An example for how it is appropriate to put up with a little suffering to remove a great illness

It is not appropriate to be afraid of the hardship of giving away our legs, arms, and so on

20 - 21
"But nevertheless it frightens me to think
That I may have to give away my arms and legs."
Without discriminating between what is heavy and what is light,
I am reduced to fear through confusion.

For over countless myriads of aeons
I have been cut, stabbed, burned,
And flayed alive innumerable times -
But I have not awakened.

To attain enlightenment, we need to be able to give the parts of the body, such as the arms, legs, head, etc., to others in generosity. Someone might say, "That scares me. I don't think I can do that." Although such a practice of generosity is necessary in order to attain enlightenment, giving those to people when they ask for them, but first we have to differentiate the relative amounts of suffering. Giving the parts of our body to others does at first involve a little suffering when we have not trained, when we are not used to it, but experiencing this little suffering helps to get out of having to experience a lot of suffering because since time without beginning in cyclic existence we have been taking birth in the hell realms and so on, and each time we were born in hell we had to stay for aeons, and we were not born there just once but numberless times, and each time we had the suffering of our body being cut open, cut up, and sliced up, for long

periods of time. We had the suffering of our body been burnt by fire and of being cooked in molten copper, so that we have had to experience numberless sufferings, for so much time, yet that suffering did not help us in any way. It was meaningless. It did not help us to gain liberation and omniscient mind. It was not a method to attain either of those. It was pointless. Here, though, giving the body is the practice of generosity done to gain peerless enlightenment.

If we compare the suffering, next to the suffering of the lower realms, the suffering of having our body cut up now is like an atom, the other suffering being like a mountain. That is if we compare the size of the entity of the suffering. If we compare the duration of suffering, the previous suffering is so long, extremely long, whereas this suffering is extremely brief.

The practice of generosity of our body, from the point of view of causes, is a cause of enlightenment. The previous one, having our body cut up and sliced up and so on, was pointless. Therefore, if we compare the amount and duration of suffering, the present suffering has as if no duration and is tiny in entity. Therefore, it is not so difficult to put up with, nor is it something we would not be able to put up with. That is how we should think.

When we find ourselves about to think, "To attain enlightenment, we do need to give away our body, resources, and our virtuous roots accumulated in the three times, so I will not be able to attain it," we should think in the way explained above and stop that thought.

It is not making the point that we all have to give our bodies away right now. It is just that if this idea arises, this is how we should think: "In general we have to give away our body but the suffering is not so great compared with that previous suffering."

Giving away our body is something we should train our selves in mentally. Then, later on, if someone were to come up to us asking for it, we would give as little thought to it as if we were asked for a handful of vegetables. It is then, when we do not have attachment to our body, that we should give it, not when we have a lot of attachment, when we have no ability to give it, when we do not have the courage. It does not say we should do that [right now].

Through giving our body in the practice of generosity we attain enlightenment, in which case all the suffering of the lower realms and samsara will become non-existent, therefore even if there is a little suffering involved we engage in that practice of generosity with joy and delight because it is a way of averting a huge amount of suffering. If we think that way, it seems that is how we should engage in that practice.

Not even a fraction of the suffering of the lower realms has to be experienced

22
Yet the suffering
Involved in my awakening will have a limit;
It is like the suffering of having an incision made
In order to remove and destroy greater pain.

Although when we are engaged in the practice of virtue, a little suffering does come, like if we are doing prostrations there are difficulties involved, and if we are meditators or retreaters there are difficulties. When we are accumulating the collections, there are small difficulties involved. If we think about the suffering experienced in the lower realms and so on, in those hardships there is not even a fraction of that suffering. The suffering of the hells is immense and has to be experienced for aeons. But these hardships that face us when we are learning and training in the path, studying, contemplating, and meditating, are small and brief relative to those. Thinking that way, and considering the great purpose, we should practise patience with them.

For example, if we have some serious illness in our lungs, liver, we put up with the suffering of an operation which removes the illness, knowing that leaving it as it is would be very dangerous, in order to free ourselves from that danger. This is explaining how we should put up with a little difficulty when we are practising virtue, along with an example we are familiar with. Usually, if we are very unwell physically, with an illness that threatens our life, in order to pacify that we would put up with the suffering of giving up food, of eating unpleasant tasting medicines, and of submitting to operations in order to get rid of it. Similarly, in order to get rid of the suffering of the lower realms and of cyclic existence, we should put up with small problems we might have from food, clothing, and so on, if we are single pointed about meditating and so on.

If we think this way, we will have no need to feel afraid and discouraged, thinking, "There are so many difficulties to go through in the cause of attaining enlightenment, I don't think I will be able to do it."

An example of how it is appropriate to put up with a little suffering to remove a great illness

23
Even doctors eliminate illness
With unpleasant medical treatments,
So in order to overcome manifold sufferings
I should be able to put up with some discomfort.

Doctors can cure illness through only a simple medical procedure. As we were saying above, they can cure or at least reduce illnesses through forbidding food, through unpleasant and unenjoyable medicines, and surgery. Therefore, in order to pacify suffering which would be experienced for a long period of time, we should put up with the hardships of attaining enlightenment.

Above, we mentioned not being discouraged about having to go through the hardship of giving away the body in order to attain enlightenment; here, it is talking about the hardships of accomplishing enlightenment - when we are training in the path by meditating and so on, and we forego the pleasure of sleep, of eating good food, wearing good clothes, and the pleasure of other excellent favourable conditions, not grasping [*sred*] that, and undergoing austerity.

Because the king of physicians heals great illnesses in a gentle way, it is appropriate to be tolerant

3B2B2B3A1B1B3C3A The Guide showed methods of curing a great illness without having to experience the slightest suffering of healing
3B2B2B3A1B1B3C3B Forbidding the giving of the body when giving is a hardship for the mind
3B2B2B3A1B1B3C3C When giving the body would be like giving away vegetables, we should give it, and there will be no hardship

The Guide showed methods of curing a great illness without having to experience the slightest suffering of healing

24
But the Supreme Physician does not employ
Common medical treatments such as these,
With an extremely gentle technique
He remedies all the greatest ills.

G*so spyad*, healing, means surgery, bitter medicines, not eating, and so on. When we have entered into the method for accomplishing enlightenment - training in the path which attains the result of enlightenment - Buddha taught a gentle method, a happy path for attaining happy results.

In order to recover from illness, doctors subject us to harsh methods, like surgery, ?moxa [*me rgyab*, s.a. *me bchos spra ba*, which Goldstein has for moxa] setting fire to the body, letting blood, and so on. [But to recover from the inner illness] such aggressive procedures are not necessary. Buddha taught that it is through gentle causes, such as few desires, satisfaction, contemplating love and compassion, that the illness of the delusions in our continuum is healed.

When training in the methods of liberation from cyclic existence, it is not necessary to have an operation, to set fire to the body, to stay in water, or anything like that. It needs to be done gently on the basis of shaping our outlook. Beginners on the path yearning for liberation do not need to depend on hard methods like ordinary doctors use for eliminating the illness in a person's body. There is no need to be afraid. The procedure is a gentle one which makes our mental attitude gentle, with which we will pacify delusions, the causes which bring unlimited suffering.

Some say that liberation and enlightenment require us to set fire to our body, to go through various punishing ordeals, to suffer, sit on thorns, going into the waters of the Ganga in winter. But such methods are not needed at all.

Forbidding the giving of the body when giving is a hardship for the mind

Buddha did not teach that, right from the start, when we are beginners, we have to give our body. He taught that in the beginning we should give small amounts of food, drink, and so on, when there is the opportunity to do so, but that principally we should train

in the intention to give, again and again. That is the practice he taught for the beginning.

25
At the beginning, the Guide of the World encourages
The giving of such things as food.
Later, when accustomed to this,
One may progressively start to give away even one's flesh.

First, when the opportunity arises, we should take advantage of it and give small amounts, and when we are well accustomed to that, having trained again and again in the intention to give, the time will come when we can give our own body without the slightest sense of loss. That is when we should give our body.

When giving the body would be like giving away vegetables, we should give it, and there will be no hardship

26
At such a time when my mind is developed
To the point of regarding my body like food,
Then what hardship would there be
When it came to giving away my flesh?

When practising that way, after a while we will be so used to it that we will think no more of giving away our body than a small amount of vegetables. When we do not have an enormous amount of cherishing, as we usually do toward it, thinking "my body," seeing it as we would a vegetable, then when a person comes to us asking us for it, we should give away.

The first outline mentioned the sense of discouragement that arises when we think, "to attain enlightenment I will have to give away my body and do other difficult tasks. I will be unable to do this." To eliminating this thought, we should tell ourselves that we do indeed have to give our body, resources, and so on, but by doing so a great deal of suffering is eliminated through a little bit of suffering.

There is another reply here: "The body does indeed have to be given away, but it was never taught that it has to be given away from the beginning. When we have no attachment and fondness for our body, so that we think no more of giving it away than if we were giving away a small quantity of vegetable, that was the time it was taught we should give it away, and then it will not be a problem for us."

For that, it is appropriate to be happy because of being without suffering and expanding happiness

3B2B2B3A1B1B3C4A Although a person not versed in the order in which the path is to be accomplished experiences mental and physical discomfort, one who is does not suffer from hardships
3B2B2B3A1B1B3C4B Thus, for the great being there is no cause of sadness at staying in cyclic existence
3B2B2B3A1B1B3C4C For that reason, explaining as wiser than the Hinayanist regarding progress on the path
3B2B2B3A1B1B3C4D Therefore it is not appropriate to be despondent at the Bodhisattvas' conduct

Although a person not versed in the order in which the path is to be accomplished experiences mental and physical discomfort, one who is does not suffer from hardships

Those not having a good understanding of the order in which the various points have to be practised have mental and physical discomfort. Hearing the long list of what has to be done as a Bodhisattva wearies them. When people who do not understand the order of practice hear: "A Bodhisattva first has to do this, then this," and so on, they could feel a problem in their minds. But when a person understands the order properly, the wise, those who are versed in that, there is no suffering from such hardships.

27
Having forsaken all evil there would be no suffering
And due to wisdom there would be no lack of joy;
But now my mind is afflicted by mistaken conceptions
And my body is caused harm by unwholesome deeds.

The *Madhyamakavatara* says that the Arya Bodhisattva experiences no suffering from giving his body. Even if someone comes to him and says, "Please give me your body," "Please give me your head, or your leg," when he gives his body, he has no suffering in his body because he has abandoned all evil of the three doors and is wise in knowing when to give his body. As a result of this, he has no suffering of mind either. The Arya Bodhisattvas have abandoned the conceptions which grasp at a self and self's of person and the evil of killing and so on, and the suffering of body and mind that comes under the influence of those.

The Arya Bodhisattvas have no suffering. Just hearing the sound of a beggar saying, "Please give to me," they experience boundless pleasure in their minds, recognizing, "Oh, now I have found someone depending on whom I can practise generosity and depending on whom I can perfect my generosity." It is not just that they do not suffer, the huge amount of pleasure of the Hearer and Solitary Realizer Arhats in the sphere of peace which they enter when they gain liberation, free of cyclic existence,

is not a fraction of that pleasure. The pleasure they have from just hearing that is hundreds and thousands of times greater.

If they have so much pleasure just hearing that sound, imagine the pleasure they have from actually giving their everything; no need to mention that it must be even greater still. When ordinary Bodhisattvas hack off parts of their bodies to practise generosity, they have a little suffering, but they definitely practise patience with it, and go ahead with the practice of cutting up their body and giving it away. They would remember that this suffering is not even a fraction, not a particle, of the suffering of the hell realms, and the other realms, that in the past they have experienced so much suffering meaninglessly, whereas this is meaningful - as explained above - and they go ahead with the practice of generosity.

They have abandoned evil, non-virtuous karma, because they live in the practice of pure morality. Also, they do not have any suffering under the influence of the self-grasping conceptions apprehending self and self's, because they have already directly realized selflessness.

[As it says in the commentary:] due to their vast collection of merit gathered through generosity and so on, they have physical pleasure, and due to their familiarity with and expertise in the wisdom which has realized the meaning of selflessness, they have mental pleasure. That is how they have pleasure of body and mind.

In brief, due to the force of their familiarity with the concentration of all phenomena going into bliss, even if their body is harmed, even so far as having their limbs severed from their body, they only experience pleasure.

Thus, for the great being there is no cause of sadness at staying in cyclic existence

28
As their bodies are happy due to their merits
And their minds are happy due to their wisdom,
Even if they remained in cyclic existence for the sake of others
Why would the Compassionate Ones ever be upset?

The meaning of this verse has already been explained. The Bodhisattvas being wise in the meaning of emptiness, their minds remain comfortable, like the Bodhisattva Always Crying. Although the Bodhisattvas remain in cyclic existence, they do so for the welfare of others, due to their compassion and prayers. They do not take birth in cyclic existence without choice, controlled by their karma. They do so on purpose, having duly considered what they are doing. Therefore, although they are born in cyclic existence, they have no sadness. It is not a problem for them. But when they are born in cyclic existence, as far as how things look to us, they seem quite ordinary, seeming to undergo the suffering of birth when they are born, the suffering of illness when they fall ill, the suffering of death when they die, and so on. That is how they look.

The Bodhisattvas have no cause to feel sad at staying in cyclic existence. They carry on taking birth in cyclic existence on purpose, not because of being forced to by their

karma and delusions, it is due to their own prayers and root of virtue, and taking birth there is something they wanted to do. They are not the same as we ordinary beings who take birth in cyclic existence without any control but under the control of our karma and delusions.

When they take birth in cyclic existence they do so for the welfare of others. First, they would check up what country would be best to be born in, what kind of parents would be best, what family would be best, and then they take birth out of choice in such a situation. When we are born in cyclic existence and meet with problems, sadness of mind, suffering, these all come from violence and self-grasping. But the Bodhisattvas have generated the wisdom realizing selflessness in their continuum, such that they have seen how nothing exists in the way the self-grasping mind apprehends, that it is a false mind, and that its object does not exist, and have therefore "destroyed" that object. Similarly, their minds have been calmed with regard to hatred and so on through having meditated on love and compassion. Because the root causes which bring problems and suffering - the delusions in their continuum - have been destroyed by method and wisdom, they have no suffering or problems.

We talk of taking birth in cyclic existence for the welfare of others, but that does not necessarily mean as a human being. Sometimes it could be a bird, Bodhisattvas take birth wherever there is a special need to achieve the welfare of the sentient beings. For example, when Buddha Shakyamuni was training in the Bodhisattva practices on the Bodhisattva path, he took five hundred pure births and five impure births. He took birth as a great fish, as a great turtle, and so on, and in that way performed the welfare of the sentient beings. If it fulfils the welfare of others in an exceptional way, Bodhisattvas would even take birth in the hell realms with joy and delight.

According to the system of the sutras, it takes a vast amount of time to gain enlightenment, such as three countless great aeons. To attain enlightenment, a great deal of merit has to be accumulated, and that can be done in many ways. There are many different actions which accumulate merit. One can benefit others in many different ways.

Whatever action they engage in, they do so with joy and delight. They only experience a feeling of pleasure. For example, when they are practising generosity by giving away their body, if a beggar arrives, they feel extremely happy because of having found this action they can do in order to attain enlightenment for the welfare of the sentient beings. They feel it is so good that they are overjoyed, and they engage in that action not only not feeling any suffering but with joy and delight.

When our mind becomes discouraged with the laziness of despondency, it might be because of thinking, "To become enlightened it takes three countless aeons accumulating merit for such a long period of time; I don't think I can do that, wouldn't it be better to enter the path of the Hearers and gain liberation free of samsara in a much shorter time?"

Such discouragement is not appropriate because, although it takes such a long time, that is no reason for feeling discouraged. Even though it takes so long, if all that time we were having to experience loads of suffering, then we should feel discouraged.

But that long period of time is not a cause of experiencing suffering but a cause of experiencing happiness, because it is a cause of gathering the collections of merit and wisdom. If there is a great deal of suffering that has to be experience, then it would be appropriate to feel miserable about it even if it were only going to be a short amount of time, thinking, "No way I will be able to bear that."

If someone were to offer us an ultimatum: "You must either stay in the fire or go outside naked for ten minutes or so," which would we chose? We would think, "No way I can put up with ten minutes in a fire, I'd much rather go outside naked for ten minutes."

As it says in the *Precious Garland of the Middle Way*, "Suffering is difficult to put up with even for a short time." This is a point Nagarjuna makes when he is explaining the meaning of the sutras. He says that if the suffering is great, it is difficult to bear even if it is only for a short time. If it is difficult to put up with for even a short time, then, when there is a lot of suffering, it would of course be much worse if it were to last a long time.

When it is without suffering, when the bliss of body and mind are expanding, when it helps in the causes of attaining enlightenment, [in the sense of helping in] accumulating the collections, helping in gathering the collection of merit, in that case even if we have to stay in cyclic existence a very long time, what harm is there? There is no harm done.

For such reasons, those who possess the capacity to think properly should not feel despondent because it takes such a long time to attain enlightenment, like three countless great aeons and so on, during which we have to accumulate merit. Without being discouraged, they should practise the path.

It is a question of why. When we think that the sentient beings are experiencing the suffering of the lower realms and cyclic existence, and when we think how they are experiencing that suffering, and our love and compassion for them develop very strongly, and the force of our love and compassion expands, so much so that we find ourselves thinking, "If only I could liberate the sentient beings from their suffering and problems in an instant, without having to take a long time," that is very good. In the practice of Tantra we talk of motivating to attain enlightenment, "quickly, quickly." It is like that, and is very good.

When we have this outlook we will feel that from our side even if we have to stay in cyclic existence for a very long time, there is nothing unbearable at all, but from the side of the sentient beings, they cannot bear all that suffering and all those problems for a long time, therefore we will think, "May I free them from those right now; right now may I liberate them from those," and when we think that way it is very good. That it is the best of all. It is the way we are meant to develop the motivation for practising Tantra.

But if we think instead, "It takes so long to attain enlightenment, three countless great aeons of hardships to be borne training in the path, who could possibly train like that? I couldn't. It would be good to gain liberation from cyclic existence quickly, instead," and become discouraged in this way, it is not good. When this attitude happens, it harms

our wishing and engaging mind generation, if we have those in our continuum. They degenerate.

By thinking, "Who can attain enlightenment? No-one can. Better to get free of samsara in a short time through the Hearer and Solitary Realizer paths," the wishing mind generation and engaging mind generation in our continuum are harmed, if we have them. And if they degenerate it is a root downfall. When we think in this way it harms our attainment of enlightenment. It puts that attainment far off.

Thus, in the scriptures it says that enlightenment is attained through practising the Bodhisattva practices for many countless great aeons, and when we see that and we think of what a long time we have to train in the Bodhisattva practices and work for the welfare of others, we should think that it is really good, and it [hearing and thinking of that] should be a means for expanding the power of the bodhicitta in our continuum.

Wanting to attain enlightenment for the sake of immeasurable sentient beings, we have accepted and decided to gather boundless collections for immeasurable time. We have already formed that idea. We already accepted that when we took the Bodhisattva ordination. Therefore, from the moment we have taken our Bodhisattva ordination onwards, whether we fall asleep or what we do, from one side our virtue keeps on increasing. That is the way the benefits are explained. Even when we fall from conscientiousness, or fall asleep, from one side, from the point of view of having and holding the Bodhisattva ordination, our virtue keeps on increasing.

[We have already decided,] "I will work for the welfare of the sentient beings and benefit them until the aeon is emptied through the four elements, earth, water, fire, and air, being destroyed."

Similarly, we have already prayed and formed the aspiration to be able to benefit the sentient beings just like the four elements, earth, water, fire, and air, benefit them, just like they use them, until samsara is empty.

For that reason, explaining as wiser than the Hinayanist regarding progress on the path

29
Due to the strength of his Awakening Mind,
The Bodhisattva consumes his previous evils
And harvests oceans of merit;
Hence he is said to excel the Shravakas.

Evil previously accumulated by those Bodhisattvas, who have gone under the power of compassion, goes out of existence in each moment due to the power of their bodhicitta. Due to their bodhicitta and their compassion, they can accumulate a vast collection of merit in each moment. Therefore, next to the Hearer path it is a formidable [path].

Just by meditating [on compassion] referring to all sentient beings and wishing for them to be free of the suffering of the lower realms and cyclic existence, very powerful evils can be eliminated. This was explained when we were talking about the

benefits of bodhicitta: just by meditating on compassion for a moment, the benefits are beyond conception in terms of the purification done and the merit that we accumulate.

Similarly, when we think, "If only I could attain enlightenment for the welfare of all sentient beings," so much evil and obscuration that we have been accumulating in our continuum since time without beginning is eliminated, just like a hay-stack going up in a moment when it catches fire. Evil in our continuum which is very powerful and which seems to be inextinguishable can be destroyed immediately by bodhicitta. It is like the darkness in a cave that has remained dark for thousands of years is all eliminated in a moment through the appearance of light. In the same way that evil is destroyed. This is also explained as the purpose of meditating on love and compassion.

The Bodhisattva path to enlightenment is more formidable than the path of the Hearer. By following the latter path we would be able to abandon merely the deluded obscurations and gain mere liberation, but we would not become Buddhas. To do that, later on we would have to, [in a sense, start out all over again,] learning how to meditate on love and compassion from a Mahayana guide, train in them, and so on.

Many people think this way, give up their bodhicitta, and enter into the path of the Hearers and Solitary Realizers. Therefore it is made clear for us by gathering much of what Buddha said on this topic with emphasis and great clarity in one place, along with many reasons. We should not feel discouraged at having to practise for so long.

Therefore it is not appropriate to be despondent at the conduct of the Bodhisattva

30
So, having mounted the horse of an Awakening Mind
That dispels all discouragement and weariness,
Who, when they know of this mind that proceeds from joy to joy,
Would ever lapse into despondency?

Having thought about the reasons explained above, without physical difficulties or weariness, nor misery in the mind, from thinking how the Bodhisattva path has to be trained in for such a long time to attain enlightenment; without any such misery or weariness, through meditation on and using Bodhicitta, love, and compassion, go along a happy path and gain happiness as the result, going from happiness to happiness. How could a wise person who knows how to think in this way be despondent, or discouraged? There is no way. [Therefore,] we should not be discouraged.

Riding the horse of Bodhicitta, speeded on by the crop of enthusiasm, go to the ground of Buddha - through training in the Bodhisattva conduct - along a comfortable path.

Enhancing the force of enthusiasm, an antidote

3B2B2B3A1B2A Increasing the force of the conditions favourable to enthusiasm
3B2B2B3A1B2B Willingness to practise the conduct with mindfulness and vigilance
3B2B2B3A1B2C Bringing the mind under control in the practice of the conduct

Increasing the force of the conditions favourable to enthusiasm

3B2B2B3A1B2A1 A brief exposition through identifying the four forces
3B2B2B3A1B2A2 An extensive explanation

A brief exposition through identifying the four forces

31 - 32
The supports when working for the sake of living beings
Are aspiration, steadfastness, joy, and rest.
Aspiration is developed through fear and misery
And by contemplating the benefits of (aspiration) itself.

Thus in order to increase my enthusiasm
I should strive to abandon its opposing forces,
To (amass the supports of) aspiration, self-confidence, joy, and rest,
To practise in earnest and to become strong in self-control.

To accomplish the welfare of sentient beings, we need to generate the collection of forces, *dpung*, which vanquish the side disharmonious with enthusiasm, such as laziness. "To generate the collection of forces" means to establish the collection of the forces which act as supports.

When a king is making war against his enemy he destroys his enemy by way of a fourfold collection of forces. Similarly, having thought about karma and its results, seeing that by such and such a virtuous or non-virtuous karma there will be such and such a result, we should generate the aspiration to give up bad karma, even the least negative, and take up good karma, even the least: that is the force, *stobs*, of appreciation, *mos pa*. Generating such an aspiration, for example, having thought about karma and its results, aspiring, "I must give up bad and take up doing good," is the force of appreciation, among the four forces.

For the class that is disharmonious with enthusiasm, we had three kinds of laziness. There is an example explained for how to generate the force of the intention to abandon them. How is it we are to develop the force, *stob,* and strength for abandoning the class that is disharmonious with enthusiasm? This is what is meant by, "developing the assembly of forces," [*dpung tshogs bskyed*, an expression found in the commentary].

Force of interest When a king goes into battle against another king, he uses a fourfold method to destroy his enemy, and we should do the same. First, the king generates the interest and aspiration for destroying his enemy, who is his "disharmonious class." The way of overcoming that enemy, to destroy that disharmonious class, is first of all to assess the situation and then be resolute in going through with the destruction. It is no good to leap into action impetuously. First he must look into the strategy required to overcome the enemy, this is the force of appreciation.

Force of resolve After gaining the aspiration to defeat the enemy and assessing the ways to overcome him, the king must now be resolute (in following out the plan).

Force of joy The king must now apply his strategy with gusto.

Force of rest When putting himself into that with such energy, if he becomes weary, the king must rest, take a break, and when he is refreshed, again he must go back to that action with enthusiasm.

Similarly, to accomplish the welfare of the sentient beings, we need to produce the assembly of forces which destroy the discordant class of enthusiasm. First, to accomplish the welfare of the sentient beings with enthusiasm, not going under the control of factors discordant with enthusiasm, we must generate the force of interest. Then, we should check up and make that interest firm, resolute: that is the force of being resolute. When children are playing, they do so gleefully, naturally. Similarly, we should practise enthusiasm joyfully, that is the force of joy. Then, when we have practised with enthusiasm and physically and mentally we have become tired, we should rest a little; once we feel refreshed, we should maintain what we had started without giving up.

In this way, when we engage in virtuous actions, having generated the mind wanting to attain enlightenment in order to accomplish the welfare of the sentient beings, the way to engage in them is by way of four forces. This is how we should engage in virtuous actions in general.

Whatever the practice is that we do normally, first we need the interest and aspiration for doing it. If we have those two it is good because, in the beginning, whatever the practice or study it is, first we should make the wish, the aspiration, the interest, wanting to do it.

Then, while we are engaging in that practice in accordance with our interest, we should be checking. Then we should engage in that point we have checked up, assessed, with joy and energy, whatever the practice might be.

We need to assess the point [practice, and so on] that we first of all generated an interest in, then we should engage, and when we proceed in that fashion, when we engage in the practice and so on, we will naturally have energy. If we enter into the practice without checking, our interest may not be sound, since when we are interested in something or other there is no guarantee that our interest is valid, so we should definitely check out what we have an interest in. In that way, we will have the first, interest, and the second, [resolve based on] investigation, and things will go very well. When our interest has become resolute through having investigated the point, object, we are interested in, and have found that it is good, we will naturally have the third, energy, naturally. Later on, when we have been going about it with energy, if we become tired, we should rest, and carry on - without giving up our efforts - when we feel refreshed.

As for the discordant side of enthusiasm, one is a form of laziness that can arise in the following way: we might know very well that we would be able to practise a virtuous

action if we were to try, for example, it might be an area of study, and we might know that if we were to apply ourselves, if we were to work at it, we would be able to gain a good understanding. Still, we lose ourselves to laziness, indolence, and distraction. They are the stronger, so that although we do know that if we were to study we would be able to understand, we are not able to get into that study.

Similarly, there is an obstacle to enthusiasm which involves thinking, "Someone like me would not be able to do that, it needs so much effort, it is beyond me," and so on.

There are thus these two. One means knowing that if we were to apply ourselves we would succeed, but due to laziness, indolence, and distraction, we are unable to put effort into it; the other is from the start feeling discouraged, thinking that someone like us cannot do such things.

To dispel these forms of laziness, there are the four forces. First, we need to generate the aspiration and interest. Then, having investigated, checking whether it would be good to act out the aspiration and interest that we have generated, if we find that it would be good, our interest will become firm, resolute. That is the second. The third is going about the action with joy, we will engage in the action with energy, the force of joy. Finally, when we engage in that action with joy, if we become tired, we relax, and when we feel refreshed, we carry on with that action.

While involved in the actual practice, we should apply mindfulness and vigilance to investigate if laziness is arising or not, recollect the antidotes [as required], and in this way we should keep increasing our enthusiasm at the time of the actual practice. If we act like this, later on we will gain the force of control and our body and mind will not go under the control of distraction and laziness. We will be able to use our body and mind in whatever way we want, like steering a car in whatever direction we want.

The two words *dpung* and *stobs* [both of which are translated here as force], mean the same thing. We can refer to these four as the four *dpung* or as the four *stobs*. The forces of **mindfulness and vigilance** at the time of the actual practice and the force of **control** count as two forces which, when added to the previous four forces, give us **six forces**: the four forces explained above, the force of mindfulness and vigilance at the time of the actual practice, and the force of control over body and mind which come later. It is correct to talk of six forces once these two have been added on.

Interest is a mental factor, not a main mind. It apprehends an object we have already ascertained with valid cognition and thinks, "it is exactly right." For example, if we have to caste a vote, we might have understood that one of the candidates is a good person for some reason or other. Interest is the mental factor thinking that what we know is exactly right, and its function is that if someone else were to say that the person is bad and will not do a good job, and so on, our mind would not alter. Thus its function is that others are not able to change our minds.

After interest there is **aspiration**, then **enthusiasm**. Aspiration is one of the five object-ascertaining mental factors: aspiration, interest [or appreciation], mindfulness, concentration, and wisdom. At the very beginning there is **faith**, which would serve as the basis or cause for aspiration and interest (*lo moe*). There are various kinds of faith:

one arises when we hear of Buddha's qualities and we think, "That is marvelous." At that point, a lucidity comes to mind, called **lucid faith**, *dang wei de pa*.

When we think, "I also want to attain those qualities that the Buddhas and Bodhisattvas have," that is **wishing faith,** *ngoen doe kyi de pa*.

When we think about the Buddha's teaching that by doing certain virtue, certain results of happiness occur, and by doing certain non-virtue there will be certain sufferings as a result, and we think, "That is exactly right," then we have the **faith of belief**.

When we say that faith is needed as a cause of aspiration, it mainly refers to believing faith - in Buddhas teaching on virtue and non-virtue and their results. This is followed by an interest in doing good actions and not doing bad actions, and then comes the aspiration wanting (to cultivate virtue and abandon non-virtue). After the aspiration to behave in such ways comes enthusiasm and, after that, there comes the bliss of mental and physical pliancy. Maitreya describes [this] cause and effect sequence in his *U Tha Nam Je.*

An extensive explanation

3B2B2B3A1B2A2A The force of interest
3B2B2B3A1B2A2B The force of resolve
3B2B2B3A1B2A2C The force of joy
3B2B2B3A1B2A2D The force of rest (*dor ba*, "giving up")

The force of interest

3B2B2B3A1B2A2A1 The object of interest
3B2B2B3A1B2A2A2 Its results
3B2B2B3A1B2A2A3 The causes of interest
3B2B2B3A1B2A2A4 Conclusion

The object of interest

3B2B2B3A1B2A2A1A Abandoning faults
3B2B2B3A1B2A2A1B Taking qualities
3B2B2B3A1B2A2A1C Investigating what is correct to do and what is not

Abandoning faults

33 - 34
I shall have to overcome
The boundless faults of the perseverance (required) to exhaust these faults,
Then why do I not have a heart attack?
For now I have become an abode for infinite misery.

But if within myself I do not perceive
Even a fraction of the perseverance (required) to exhaust these faults,

Then why do I not have a heart attack?
For now I have become an abode for infinite misery.

"I must dispel the boundless evil of myself and others." We should eliminate the huge amount of evil possessed by self and by applying the antidote because, when we generated our minds to supreme enlightenment, we promised and took it on ourselves to do so. We thought, "I must accomplish the welfare of all sentient beings to the highest possible level, and so I must attain the state of Buddha."

When destroying the many evils and sins of ourselves and others, the antidote will have to be meditated on for many aeons. It cannot be done in a short time or easily. Therefore, since it will take so long, we do not have a fraction of the energy for that. If, in that way, we are not able to stand meditating on the antidote which destroys those evils, there will be no way in which we can destroy them. And if those evils do not become non-existent, their results, boundless suffering, will have to be experienced.

We need the very firm attitude, "If I do not get rid of this, it will be the end, it will be terrible," because if we do not eliminate those we will have to experience suffering, and if we think about that it is so unbearable it almost gives you a heart-attack. This is therefore something that would build up your desire to overcome them.

Having thought of this, why on earth would we not practise with enthusiasm in order to eradicate our negativities? In the past, since beginningless time up to now we have been experiencing so much suffering, just because we did not practise enthusiasm. Now, if again we do not practise enthusiasm well, we shall have to carry on experiencing the suffering of the lower realms and cyclic existence - there is no other choice. Therefore we should encourage ourselves to be careful.

In order to eliminate the suffering and problems of oneself and others, we should eliminate the evil, sins, or negativity, which are their causes. In order to do that, first of all we should generate the aspiration, then, following the sequence described above, generate enthusiasm.

First we should think that, before, we did not do well, but from now on we are going to do well and be careful. What we first need is armour-like enthusiasm. Then we should try to lessen and gradually eradicate our laziness and idleness - happily and with an easygoing manner spending a lot of time aimlessly sleeping, and enjoying ourselves in distraction.

If the thought arises, "Not much point in trying to be careful, it is so difficult, I cannot do much," then we should remind ourselves, "I have the Buddha lineage in my continuum, I have the cause enabling me to become good, it is not impossible for me to become good, I now have this good birth with all eight freedoms and ten endowments, if I am not able to become good, what about flies, meat-flies, and so on? Buddha said that there is even a time when they will become enlightened because they have the Buddha lineage."

We have the Buddha seed in our minds, and if we make efforts in studying, contemplating, and reflecting, we are providing it with its co-operative conditions. For example, if you have a flawless, dry seed, once you have planted it and it has warmth,

moisture, manure, and so forth, it will grow. Similarly, contemplating as much as we are able, even just making prayers, provides [our Buddha seed with its] favourable, co-operative conditions.

When we study, contemplate, and meditate as much as we can, doing as much good as we can, the power of our seed for becoming enlightened becomes greater and greater, even though we cannot see that happen, and we are getting closer and closer to enlightenment.

Taking qualities

35 - 36
Likewise I shall have to realise
Many excellent qualities for myself and others,
And (in order to attain) each of these qualities (alone)
I may have to acquaint myself with its cause until an ocean of aeons is exhausted.

But I have never developed acquaintance
With even a fraction of these excellences.
How strange it is to squander
This birth I have found by some coincidence.

"I have to accomplish so many qualities through a lot of effort in order for myself and others to gain liberation and omniscience." This is true, because we have promised and accepted to place all, ourselves and others, in liberation and enlightenment.

Never mind all qualities without exception, each one of a Buddha's qualities, such as the signs and examples, can only be accomplished by means of a great deal of effort and through being familiar with its causes over many aeons. Aeons upon aeons of familiarity with practising virtue is required for each of the Buddha's qualities. We should think, "I have to do that, but now I haven't gained even the familiarity needed for a fraction of one quality."

We should think that although we have had so many births possessing freedoms and endowments in the past, with none of them did we gain familiarity with the side of virtue, so that each of them was meaningless.

Furthermore, to encourage ourselves in the need to practise virtue, we should say to ourselves, "All those births of freedoms and endowments that I attained in the past and the one I have gained now; how amazing to let each of them go by without taking the essence, without doing anything worthwhile, so that each of them becomes meaningless."

We should encourage ourselves in this way to generate the aspiration wanting to practise virtue and to generate the enthusiasm to practise virtue. Thinking, "In general I have all this to do, but I have done none of it, my freedoms and endowments are going to waste, it is really amazing," we should encourage ourselves.

To accomplish the qualities of a Buddha, an enormous amount of virtue has to be accumulated. The sum total of all the virtues of the Hearers and Self-Buddhas and

ordinary beings is immeasurable, but ten times all that is the amount of virtue needed to accomplish one body hair on a Buddha.

A Buddha has something like 21,000 body hairs. One hundred times all the virtue required to accomplish all those body hairs is the virtue required for one of the Buddha's exemplifying features, of which there are a total of eighty.

The virtue that accomplishes all those exemplifying features multiplied by one hundred is enough to accomplish one of the good signs of a Buddha, of which there are thirty-two. The virtue needed to accomplish all those times one thousand accomplishes the forehead curl, a white hair which when left naturally coils up, but which can be pulled out to a great extent. One hundred thousand times the virtue which accomplishes that is the virtue which accomplishes the crown protrusion. One hundred times the virtue which accomplishes that is the virtue which accomplishes the Dharma conch speech of the Buddha, the holy speech of the Buddha.

The virtue which accomplishes the qualities of the Buddha is evidently immense, and we have accepted to make ourselves and others Buddhas. Yet, from the past up to now, we have not thought about creating the virtue which accomplishes that. Our freedoms and endowments are wasting away. So it is really amazing. Thinking this way, we should generate the aspiration to practise virtue, and practise with enthusiasm.

Investigating what is correct to do and what is not

37 - 38
I have not made offerings to the Lord Buddhas,
I have not given the pleasure of great festivals,
I have not performed actions for the teachings,
I have not fulfilled the wishes of the poor.

I have not granted fearlessness to the frightened
And I have not given happiness to the weak.
All I have given rise to is
The agonies in the mother's womb and to suffering.

I did not, long, long ago, make extensive offerings to the Buddhas, the Holy Dharma, and the Sangha. Similarly, I cannot sit back and think gladly of how much I helped the sentient beings through holding feasts in which I gave them gifts of all that they needed, and of all the material offerings and service I offered to the Tathagatas. Nor did I carry out deeds in accordance with the Buddha's instructions, abandoning all the delusions, having seen their faults, and practising that which is to be adopted, having seen its benefits. Nor have I entered into study, contemplation, and meditation extensively, nor into explaining to others extensively. I was not able to erect stupas, monastic academies, temples, or the like. Nor have I given food, clothing, and whatever they need to paupers and thereby fulfilled their wishes. I did not do anything to free those sentient beings who are in danger and having problems to any great extent. I was not able to practise the generosity of fearlessness through freeing from illness those who are in danger due to

illness, and protecting those who are in danger in various ways from whatever their danger might be. I have not been able to engage in the extensive, powerful, beneficial actions of the Bodhisattvas and so on.

Even born as a human being, there is so much suffering, right from the time when we are in our mother's womb. From the time of transferring into the womb of the mother until taking birth from her womb, there is so much suffering, the suffering of being in the womb. This suffering is so extensive. "I have only managed to do actions which produce only such suffering, and so I only experience suffering, and I have not worked for the welfare of the sentient beings, which is what brings happiness." We should think this way and feel regret.

This section has four points and we have finished the first, the objects of interest. This has three points:

1 Abandoning faults involves thinking, "I have not generated the aspiration and enthusiasm to extinguish the many faults to be eliminated."

2 There are all these qualities to be practised, but I have not been able to do any of those involves thinking, "I have not generated the aspiration, the interest, and enthusiasm to accomplish qualities, so I have not generated any qualities."

3 Investigating what is correct to do and what is not involves looking at the things which should have been done but which we have not done at all. Here, we are investigating ourselves. "I have not done this, this, and this action that should have been done, like offering to the three jewels, performing deeds that are useful to others, and so on. Because I did not generate the aspiration to do so, nor the interest, nor the enthusiasm, so I did not do any of them."

The way to generate the force of interest is to generate the aspiration to abandon that which is to be abandoned, generate the aspiration to *take* qualities, and generate the aspiration to do such and such actions which the holy beings do. Then generate the interest and then the enthusiasm for those.

What should be the object of our interest and aspiration? We need aspiration for and interest in abandoning faults, practising virtue, and following the deeds of the holy beings.

The results of interest

3B2B2B3A1B2A2A2A It is not appropriate to give up interest in Dharma
3B2B2B3A1B2A2A2B The reason for that

It is not appropriate to give up interest in Dharma

39
Both now and in previous lives

Such deprivation has arisen
Because of my lack of aspiring for the Dharma:
Who would ever reject this aspiring for Dharma?

"For many aeons past up to now I have not been able to gain certainty in any virtuous actions due to having had a strong belief and interest in such actions. By not having engaged in virtuous Dharmas, now I am bound to birth, ageing, sickness, and death in cyclic existence under the control of karma and delusions. If since time past I had had belief in, aspiration for, and interest in virtuous actions, I would have had enthusiasm, and then if I had engaged in virtuous actions with that enthusiasm, I would not right now be obliged to live under these conditions of samsaric problems and suffering. The wise who want to gain liberation from samsara should never give up their interest in Dharma. They should always have belief in it, have aspirations for it, and maintain an interest in it."

An interest in Dharma is necessary, and we should generate an interest in it. Long ago Buddha Shakyamuni and ourselves were together in cyclic existence under the control of karma and delusions, undergoing birth and death in samsara. We were all the same. Then, one day, Buddha Shakyamuni gave birth to a belief in doing good, became interested in it and aspired to do it, and gave up bad actions. Due to all that, now he is the final refuge of all. Because we did not do that, we still remain oppressed by karma and delusions. If we generate an interest in good deeds, and practise good deeds, we too will become the ultimate refuge for others.

The reason for that

40 a,b
The Mighty One himself has said
That aspiration is the root of every facet of virtue;

Buddha said that he very root of ourselves creating virtue which is profound and extensive is belief and interest in the cause of virtue. If we do not have belief or interest in the means, we will not use that means. If we do not use that means, we will not get the objective which comes depending on using that means.

The causes of interest

3B2B2B3A1B2A2A3A Brief exposition
3B2B2B3A1B2A2A3B Extensive explanation

40 c,d
Its root is constant acquaintance
With the ripening effects (of actions).

Reflecting on karma and its results is the cause which brings about an interest in Dharma - in doing good deeds. Before interest there has to be aspiration, and the cause

that brings about interest and aspiration is thinking about the fact that when we have done virtuous karma, in future there will be good results: good ripening results, good results similar to the cause, and good environmental results, and that having done non-virtuous karma there will in future be bad ripening results, results similar to the cause, and environmental results. Belief in the stages of karma and its results: that if we do non-virtuous actions, which are not good actions, which are bad, we will take a bad re-birth, and we will have to experience many different sorts of displeasing, bad feeling during that rebirth. That, similarly, if we create good actions and virtuous actions, we will get a good birth and go on getting better to better. If we have such a belief, interest and aspiration will come.

This belief is faith of belief: that from the causes, doing good actions, good results will come, from the causes, doing bad, bad results will come; believing in that, thinking that Buddha said this and believing it. When we have done such and such a bad action, we will not immediately, right in front of our eyes, see all its bad result; they will arrive gradually. Believing in that is called believing faith.

From believing faith comes aspiration. How? From non- virtuous karma, bad results will come: if we believe that, we will have the aspiration wanting to abandon non-virtuous karma. Similarly, if we believe that from doing virtuous actions there will be good results, that we will go from happiness to happiness due to that, depending on that belief we will have the aspiration intent on accomplishing good actions.

In brief: how to have aspiration for and interest in abandoning non-virtuous actions? Think about non-virtuous causes and effects. How to have aspiration for and interest in practising good actions? By thinking about virtuous causes and effects - that from virtuous causes comes happiness, and so on. Aspiration and interest thus come from reflecting on karma and its results.

What do we have to do with our minds in order to get into the practice of virtue? We have to generate aspiration. That is the cause. To get aspiration that is intent on that, we should think about the theory of karma and its results. By thinking about that, we will want to give up doing wrong and do good.

The theory of karma and its results is called the correct mundane view. It is reckoned to be very important. If we do not train in the principles of karma and its results, and do not correctly stick to those principles, we have no hope of taking birth as a human or god in our next life. Similarly, if we do not realize the meaning of emptiness, we will not be able to attain liberation in this life, because we will not be able to abandon self-grasping.

Nagarjuna taught that if we want to take birth as a human or god, a birth of high status, we should accustom ourselves to karma and its results. If we want liberation in this life, we should familiarize ourselves with the correct transcendental view, the mind realizing emptiness.

Extensive explanation

Here we are going to see an explanation of how to reflect on the principles of karma and its results. In the brief exposition above it said that karma and its results are important

and that we should think about them, for thinking about them is the cause of aspiration and interest. How to meditate on karma and its results? That is explained clearly and at length in the extensive explanation.

3B2B2B3A1B2A2A3B1 Contemplating mixed karma and its results
3B2B2B3A1B2A2A3B2 Contemplating karma that is only white and its results
3B2B2B3A1B2A2A3B3 Contemplating black karma and its results

Contemplating mixed karma and its results

41
(Physical) pain, mental unhappiness,
All the various kinds of fear,
As well as separation from what is desired
All arise from an unwholesome way of life.

When it is a feeling that comes in the retinue of the body consciousnesses, any of the sense consciousnesses, it is called a suffering feeling. When it is a feeling in the retinue of the mental consciousness, it is called a feeling of mental unhappiness, *mtshor ba yid mi bde ba*. Suffering feelings and mental unhappiness are both experiences of non-satisfaction. Why do we talk of them as two? It is simply that when the feeling has similarities with a sense consciousness it is called suffering, and when it is a feeling having similarities with a mental consciousness it is called mental unhappiness.

[Those and] the fears and dangers of humans and non-humans. Likewise, various kinds of suffering occurring in the mind when we lose our friends, relatives, and those close to us, our resources, and so on, or through them becoming non-existent. Fears and dangers of humans and non-humans means, for example, being born in the lower realms and being split open and beaten by various instruments, being cut up and so on; if we are born in the hell realms there are those creatures that have the job of making us suffer in various ways. If we are born as an animal, suppose we were born as one of those animals which is in the care of human beings; their suffering is relatively small, but still they are made to suffer a lot in a variety of ways.

There is the suffering of not being able to get what we want, coming into contact with the unwanted, and all sorts of suffering experienced in future lives. All that suffering and those problems occur through depending on having committed negative actions, Buddha said. Therefore, in brief, we should give up negative actions.

42
(However) by committing wholesome actions
Which are (motivated by aspiration) in the mind,
Whenever I go I shall be presented with
Tokens of the fruit of that merit.

We want, in this life, to have all amicable conditions, without the problems of meeting with the unwanted and being separated from that which we want. We want to go from

happiness to happiness in future lives: Buddha said that all that is the result of merit. Having thought about that, we should practise all kinds of virtue without disdain for the slightest, and abandon all kinds of negative action, not neglecting even the slightest due to the mistaken idea that it will not do any harm. It is because the explanation is in this way given from both sides that it is called an explanation of karma and its results that are mixed.

If we are going to be able to collect and abandon virtuous karma and bad karma, first we need to have the desire to do so. That is certain. If we want to practise virtue and abandon evil extensively, definitely we need the wish and aspiration to do so.

However, if we want extensive, enduring happiness, if we want to go from happiness to happiness, it is not enough to just want it, or to wish for it, since there is no sentient being who wants to experience suffering and they all want to experience happiness. Even a very wicked person wants happiness, but it is just that although he does not want to suffer he does automatically because of having created the causes for it.

A person experiencing suffering through being born in the lower realms, the body being cut open, sliced up, does want happiness, but because of not having practised the causes for happiness he does not have it. The suffering he is in the process of experiencing is something he does not want, but because he has already created all the causes for it, he has it. Depending on that, we should practise the causes of happiness and abandon the causes for suffering. When we practise virtue, aspiration and interest are needed beforehand. But those two alone are not enough.

Buddha taught in the sutras that the virtue of a person who has created meritorious, virtuous karma will keep increasing daily, then when they transmigrate they will go joyfully from happiness to happiness. Similarly, the evil of a person who has accumulated evil will increase daily - that is a feature of negative karma when it is not confessed. Then when he dies he does so with suffering. He suffers at the time of death, he suffers and is afraid in many ways in the intermediate state, then since for his future life there is no alternative to a bad destination, he will experience so much suffering when he is born there.

43
But by committing evil (actions),
Although I may wish for happiness,
Wherever I go I shall be completely overcome
By weapons of pain (caused) by my evil life.

Once we have accumulated bad karma we will not immediately experience the result. It is not like piercing our foot with a thorn or like our body being poked with a needle or weapon, in which case there is the immediate result of a suffering feeling, the result comes immediately. The result of evil is not something we know immediately, but when we go on to the next world after we have died, the results of our evil will come and we will know about them then.

The person who does wrong does it wanting to achieve happiness, does it as a method for achieving that; he is indeed mistaken, but that is why he does it. For

example, there are people who create negative karma through killing their enemy and so on, and the way they see it is that if their enemy remains alive they will be harmed and made to suffer, whereas if they are no longer around they will be happy. He kills his enemy because he wants to be happy.

Likewise, a person who is guilty of sexual misconduct does what he or she does because of a desire for sexual pleasure. Also, killing some sentient being, such as a sheep, out of attachment to meat, the person does so because of wanting to experience the pleasure of eating meat. Whatever it is people want, they try to achieve it because they want to experience happiness and pleasure. People create negative karma because they think it will enhance their well-being.

Even though a person might create negative karma with a laugh and a smile on their face, they will be in tears when they experience the result.

Contemplating karma that is only white and its results

44
As a result of virtue I shall dwell in the spacious, fragrant and cool heart of a lotus flower,
My radiance will be nourished by the food of the Conqueror's sweet speech,
My glorious form will spring from a lotus unfolded by the Mighty One's light,
And as a Bodhisattva I shall abide in the presence of the Conquerors.

A person who is strongly habituated in virtue will be born in the Pure Land Possessing Happiness. When we are born in a pure land such as that of Possessing Happiness, we are not enlightened as soon as we are born there. If we were to practise Vajra Yogini and take birth in the Sky Enjoyment Pure Land, or if we were to be born there through practising Heruka, or if we were to practise Avalokiteshvara or Tara and take birth in their respective pure land, we would not have already become Buddhas just by being born there.

Nevertheless, there is no suffering in the pure lands. There is not even the word suffering. We would not yet have abandoned suffering, but birth there is not under the control of karma and delusions, instead being under the power of prayers and virtuous roots, therefore there is not even the sound of suffering and so on. It does not make much difference from one pure land to the next. For example, if we were to take birth in the Array of Turquoise Leaves, the pure land of Tara, the one revealing the Dharma would be Lama Tara herself. But we would have magical powers enabling us to go to other pure lands in a moment to listen to Dharma. In this way we would attain enlightenment in that very life; we would never have to regress to a samsaric abode, we would never have to take birth in cyclic existence again.

Birth in a pure land is a magical birth. For example, we might be born in a lotus. Our present body grows from the sperm and egg of our parents, but in the pure lands our body would not be like that. We would be born in an expansive lotus, good and fragrant, a pleasure to touch. If we were born in a pure land, we would be born in such a lotus possessing many qualities.

The abode of birth is exceptional. So is the food. Here, we are nourished by the five desire qualities of form, sound, smell, taste, and tactile. The food in the pure lands is exceptional in comparison, being the food of concentration and so on.

People who have the prayers and karma are born in a pure land through being greatly habituated with virtuous Dharma. That is the difference in terms of the place of rebirth. Such a birth is miraculous: it is not a birth from the womb of a mother like our own, with all the suffering and problems entailed. It is a magical birth in a fragrant lotus, exceptionally blissful to touch, extensive and expansive. What nourishes a person in those places is not like the food we thrive on, which is gross food [composed of] the five desire qualities and so on. The body of such a person is nourished by the food of concentration.

Similarly, once we are born there, we would be able to directly experience the melodious speech of the Buddha of that land, which would possess sixty qualities, and we would be able to receive instructions from him. The distinctive characteristic in terms of our body would be that we would have features like the signs and the exemplifying marks [of a Buddha]. Our body would have a nature of light.

If we were to take birth in Possessing Happiness, we would listen to the instruction from the Buddha Inestimable Light, and we would be able to go off in a moment to other Buddha lands and receive teachings from other Buddhas due to certain magical powers that we would possess. We would do only virtuous, white, actions. We would be superior in various ways to a human being born from the womb.

If we have accomplished the collection of causes, such as the white, virtuous karma, prayers, and so forth, for taking birth in these pure lands, we will be born there, and our life will be far superior to the kind of life that a person has when born from the mother's womb due to karma and delusions.

Once we have been born in a pure land we will not need to be born down in the lower realms again. We would stay there and attain enlightenment right in that very life through gradually improving our qualities, our grounds and paths. But enlightenment in three years and three half-months and enlightenment during the short life in these degenerate times will be beyond our reach. Our enlightenment there will take a long time. We will not turn bad, and right in that life we will continually improve, and finally we will attain enlightenment, but it will not be possible in a short period.

If we are able to practise in this life, in a body born from the womb and having six constituents, there are ways of attaining enlightenment in a short period of time. If we are able, then right in this life we can practise the Peerless Tantras and attain enlightenment in a short time. Therefore, there are Bodhisattvas in the pure lands who wish they had the kind of birth we have as human beings of the Rose-apple Tree Continent, born from the womb and having six constituents, because it has so much potential, such that if it is used well enlightenment is possible in a short time.

Buddha said in one Vinaya scripture that if we practise virtuous, meritorious karma, this and future lives will both be joyful because, through practising virtuous karma, when we see the various wonderful births as ripening results that Buddha taught, we will feel very happy because of the fact that we ourselves have accumulated that kind of good karma.

When we see the teaching, "If we do good actions, we will continually go from one good migration to another," we will know we have done those actions and that therefore there is no other destiny for us after this life than a good one, and from that on and on from one good birth to another, that we cannot go to the lower realms, and therefore we will be thoroughly happy about it.

Contemplating black karma and its results

45
But as a result of non-virtue my skin will be ripped off by the henchmen of Yama,
In this feeble state, liquid copper melted by tremendous heat will be poured into my body.
Pierced by flaming swords and daggers, my flesh will be cut into a hundred pieces
And I shall tumble upon the fiercely blazing iron ground.

From the karma of the ten unwholesome actions, such as killing, there will be the ripening result of birth in the hell realms, where the hell workers will strip our skin off and pour excruciatingly hot molten copper and iron on us. As a result, there will be painful feelings extremely difficult to bear. Not only that, but swords that are flaming red hot, inseparable from fire, will be used to cut us into small pieces, where in each piece individually we experience unbearable suffering. Blazing hot spears will be thrust into us, perforating our bodies with hundreds of gaping holes.

The ground of our abode will be blazing red hot iron, so hot it is inseparable from fire, and which at first glance looks like it is in fact fire. Thus we will be in a pitiful state.

As a ripening result of boundless karmas, particularly the karma of rejecting the Dharma, and as a result of other karmas such as the ten negative actions, this is the kind of thing we will have to experience, suffering which is difficult to bear. We know it must be unbearable because even if one of our arms brushes briefly against a single stick of incense we cannot put up with it, yet the fire there is like a game compared to the fire in the hot hells, which is hundreds and thousands of times hotter.

Even when we have finished with the ripening result, even when we have gained freedom from our birth in the hot hells, we will still have the environmental result and the result similar to the cause. Besides the hot hells, of which there are eight types, there is the suffering of the cold hells, which is also so intense that it is very difficult to bear.

Taking birth in any of the hells is a type of ripening result. This is not something that lasts only a short time. You would be shocked to hear of the time scale we are talking about for the life-span in the hell realms.

Then even when we become free from that result, we have the other two types of result. The result similar to the cause is, in the case of killing, twofold: to like killing and a short life with many obstacles to our life-span. For example, even when we are free of our ripening result of birth in the hell realms and have taken birth as a human, we might have experiences like a hell being, suffering so much at the hands of others, like being tortured, beaten up, punched, and so on. Even if by chance we are not born in

such a situation, and are born in a land where we have rights, freedom, and so on, we will take pleasure at killing and have a short life.

The environmental result is our land of domicile being unpleasant, full of strife, disease, ugly, and so on. That is where we would dwell, where we would have to stay, unable to go, because of our karma.

You often see people living in the most awful places, yet they insist on staying put. We cannot see any reason why they would, but they stay fixed. They try to work the land around but can get nothing to grow. They try to conduct business locally but get nowhere. They find no work. They will insist, due to their karma, on staying put even if they have to travel a long way to find food and clothing. This is the environment.

What is being explained here, concerning virtue and non-virtue, is explained in the Lam Rim under the heading, Karma is Fixed. From non-virtuous, bad actions, the ripening results, results similar to the cause, and environmental result, are all definitely going to be bad. When we have done a virtuous karma, if we do not destroy it with anger and so on, the results that come will definitely be good ones.

If you plant a sweet seed, you will get sweet results: that is fixed; if you plant a sour seed you will get sour results, that is fixed. Thinking over these matters, we should give up non-virtue.

Besides, karma expands, so that even a small non-virtue will definitely bring a bad result, for its entity will keep developing if we do not confess, and then there will definitely be a bad result. If we kill an insect today and one day passes in which we do not get around to confessing it, we will get the fault of not confessing and the fault of killing the insect. If another day passes, we will have those two plus two faults of not confessing the other two, so it becomes four faults. It keeps doubling each day. That is how karma expands. Therefore, even if the evil we did is only small, the result is definitely going to be bad, so do not even do small evils. Even if only a tiny quantity of poison has entered our system, that poison will develop and when it activates it will wreak havoc.

Therefore, we should even refrain from small negative actions, but just in case we prove unable, we should confess. By no means should we think it will do no harm. If we think it will not do any harm, what about the tiny flame of a single match which can burn up a whole haystack? Think about that. It is the same.

When it comes to virtue, we should practise even the least, as much as we can, without thinking it is not worth it or that it cannot be much benefit, because even if we were only to save water up drop by drop we would ultimately be able to fill up a huge container to the brim.

When we find that we have all sorts of unwanted problems and suffering, sometimes on a large scale, sometimes small, we should recognize that all that is the result of the bad we have done. If we had not done bad, these results would never happen, because if you have not created the karma you cannot experience the result.

Once we have done actions which bring such suffering and problems, when the time comes for those karmas to ripen, the result will definitely happen. Once the karma has been created, the result never goes out of existence, a fact described by the expression, "When karma has been created it does not fade away."

Thinking in this way, how karma is definite, how it expands, how results are not met with when the karma has not been created, and how the result will not become non-existent once the karma has been created, making our minds familiar with all this, we should make up our minds to avoid even the least negative actions as much as we can, and try to practise as much virtue as we can even if it is only small.

Doing good actions, helping others, is the meaning of practising Dharma. Dharma does not just mean meditating and reciting. There are so many possibilities in the practice of Dharma, all of which involve putting the mind into good, noble deeds. An interest in wanting to do such actions is cultivated by reflecting on karma and its results, and here that has been explained first in a mixed explanation of virtue and non-virtue, then an unmixed explanation of only white, virtuous karma, and then only black actions. When we think about all that we will generate the aspiration, the desire, to engage in good actions, which is an intention to do good, thinking, "I must engage in such actions." Then we will analyze what we have the desire or aspiration for, and we will thereby come to understand it with valid cognition, and we will have the interest in that. Interest has the meaning, as stated previously, of having ascertained with valid mind. When we have the interest, after that we will have enthusiasm, and after that we will put energy into actually practising whatever it is.

Conclusion

46 a,b
Therefore I should aspire for virtue
And with great respect acquaint myself with it.

By thinking, "If I do non-virtue there will be such and such bad results; if I do good actions, helping others and so forth, there will be such and such a result," we should generate an interest in positive actions. With believing faith in and respect for that teaching - that from doing bad, non-virtuous actions, such and such bad results will happen, and from virtue this and that result will come - we should muster as much aspiration to abandon non-virtue henceforth as we are capable of, and if we do any non-virtue we will right away on the spot generate regret and the mind of restraint, practise the antidote and confess, and to practise virtue as much as possible.

If we aspire, an interest will come that has ascertained the facts through valid cognition, which is certain that bad definitely follows from non-virtue, and that from virtue good results definitely come. Then we will keep that in mind without forgetting, then we will keep putting our enthusiasm in that direction.

Here is explained a vitally important point in our practice. Among the mental factors there is the group of five object-ascertainers, and within those five we find a mechanism of key importance for our practice. The five are:

1 Aspiration
2 Interest
3 Mindfulness

4 Concentration
5 Wisdom

By practising enthusiasm our body and mind become serviceable and depending on that we will have concentration, for we will eliminate distractions and laziness so that our mind is able to go to and remain with stability on any object we want. Along with that will come the wisdom which analyzes the superior and inferior.

Interestingly, these principles are applicable in all spheres, whether spiritual or mundane. First of all we need aspiration. We always need that whatever type of project we are to become involved in - first of all we have to want to do it. Aspiring is wanting. Just aspiring or wanting by itself will not get the job done, but the energy to get the job done comes from our wish to get it done. Without the wish, we will not have the energy to get things done, even though the wish alone is not sufficient.

For example, when we have to go to another country, if we have a mind that does not want to go right from the start, if in the very beginning we have no aspiration or wish to go, that evidently functions as a huge obstacle to getting there. But even if we have the aspiration, that alone is not enough: we must be unerring in our path. If not, we will not have a straightforward arrival at our destination. Furthermore, even if our path is not mistaken, if we are in a quandary, feeling that the path is maybe not the right one, that also acts as a hindrance. In terms of these examples, the three principal hindrances to arriving at the abode of liberation are delineated.

Buddha said that when a bird flies in the sky, its shadow is already with it, and then when it lands on the ground, the shadow, which was already there, arrives with it. Similarly, once we have created virtuous and non-virtuous karma, we have their results simultaneously there with us.

Some wonder whether it is maybe not really fixed that a person who does evil will have suffering, because there are people who spend their whole time doing nothing but evil, lying, tricking people, but who have a comfortable life, are happy, healthy, well, highly successful whatever enterprise they undertake. A person who really thinks [about karma] could easily wonder about this. They see that there are others who are modest and humble, who help others to the greatest of their capacity, and so on, but they are always ill, constantly suffering misfortunes, and never get on whatever work they do.

Those people who are doing good but have many problems: their suffering is not a result of the good that they do, but the result of evil they did long ago; the result of the good they are doing now is yet to come, maybe much later on.

Those who do nothing but wrong but for whom everything goes well: their present good health, success, and so on is not the result of the evil they are doing now, but the result of good actions that they did long ago; the bad results of the evil they do in this life is yet to come. It will not go away.

It is a fact that the meditation on emptiness is - rightly - well praised for its usefulness and power. However, when people, as some do, think to themselves, "I meditate on emptiness," and consider that [for such a person] the lesser non-virtues are of no consequence, and do not refrain from them, it is completely out of place. It is certainly a good thing to meditate on emptiness, but taking that as a reason for not

halting and refraining from lesser non-virtues is incorrect. It means that our way of meditating on emptiness is incorrect.

In actual fact, when we meditate on emptiness we should meditate on the idea of dependent and related. Doing that involves seeing that when bad causes and conditions are assembled there will be a bad result. Thus, meditating on emptiness involves meditating on dependent and related, and that definitely involves seeing that through doing bad actions bad results follow, whereas when a person says he is an emptiness meditator and that [therefore] doing a little evil is okay, it does no harm, means they think that there is no bad result to come. That is a mistake.

The force of resolve

3B2B2B3A1B2A2B1 Resolve in persevering
3B2B2B3A1B2A2B2 Having started, engaging with resolve

Resolve in persevering

3B2B2B3A1B2A2B1A Starting after investigating well
3B2B2B3A1B2A2B1B The drawbacks of giving up once having started

Starting after investigating well

46 c,d - 47
Having undertaken the wholesome in the manner of Vajradhvaja,
I should then proceed to acquaint myself with self-confidence.

First of all I should examine well what is to be done
To see whether I can pursue it or cannot undertake it.
(If I am unable) it is best to leave it.
But once I have started I must not withdraw.

In the Sixth Dedication Chapter of the *Vajra Victory Banner of the Avatamsaka Sutra* Buddha said that when the sun rises, the darkness in those caves which face north does not hide its light. That darkness and the sightless do not harm its light in any way. When the sun rises, to those who can see, the objects that [would usually] appear to them will do just that, unharmed by their not appearing to the blind, or by any other adverse condition. Those with eyes will see the objects they are able to see as usual. They will appear to those with eyes and those who are sightless will do no harm to that.

It is saying that when the day dawns and the sun has risen, various objects can be seen, and blind people and the darkness in caves facing north will not harm that.

In the same way, when the time arrives for the Bodhisattvas to work for the welfare of others out of their expansive aspirations and interest, like the sun rising, the various offences of individual sentient beings, such as their negative actions, bad behaviour, and evil actions, do no harm to that. For example, since the sentient beings have various delusions in their continuums, sometimes they get angry, and so on, and

commit various offences, but none of that harms the work of the Bodhisattva for the welfare of others. For example, if a sentient being becomes angry, the Bodhisattva meditates on patience and therefore turns it into an aid to practice.

Similarly, when we have embarked on a virtuous deed, we need firm pride in our ability to complete it. Of course, although the term pride is used here, it is not real pride that we need. The factor of mind we need has certain features in common with pride, so it is called pride. This so-called pride needs to be firm. It is to do with being determined to keep going with a virtuous action until it is completed once we have started it. We need to make up our minds that we are going to complete it by ourselves. This mind, which is like pride, should be generated firmly. It is not real pride of course, but it is just that in the root text it is called pride.

When we commence a virtuous work, for example, we should make up our minds that we are capable of carrying it through to a conclusion. The emphasis should be on ourselves being able to do it, and being able to do it alone. We should meditate on the mind which thinks like that, somewhat like pride.

When starting a virtuous action we should investigate thoroughly, asking ourselves whether we are able to do it or not. If we think we are capable, we should start it, and if we think we are unable, it is alright not to start. Bodhisattvas with a sharp intellect assess whether the action is necessary to do or not, and whether they are capable or not; when their investigation comes up positive on those counts, they start those actions.

If we do not check up first, and just act indiscriminately on whatever comes into our heads, it will be like when a dog is given a piece of meat, it will just gulp it down without checking. So, do not start an action without checking well first. For example, if we are not able to train in the five-fold foundation practices, (not killing, not stealing, and so on), we should accept to train in as many of them as we are able to, starting off by accepting one or two.

Once we have started a virtuous action, we should not stop until it has been finished. If we start an action and are not able to carry it through to completion and are therefore obliged later on to give it up, there will be the offence of our pledge degenerating. If we give up the whole idea of doing the action before ever starting, however, there is no offence. In all actions, religious and secular alike, before getting involved we should first check up.

The drawbacks of giving up once having started

48
(If I do), then this habit will continue in other lives
And evil and misery will increase,
Also other actions done at the time of its fruition
Will be weak and will not be accomplished.

If we start a virtuous action and give it up without finishing it, our familiarity with such a way of going about virtue will lead to the resultant action similar to the cause in future

lives of giving up our virtuous actions and not carrying them through to completion once we have started them. That will happen to us a lot in future lives. For the *skyes bu byed 'bras*, the personal acting result, there will be the evil of one's original pledge to do the deed having degenerated.

For the result of maturation, suffering will increase. [That is not surprising, since] where there is evil, suffering, its result, will occur. In the future, even if we commence other virtuous actions, there is the danger of the result not being able to come for a long time. The virtuous action will have been done a little, having been commenced and given up, even if it was not carried through to completion, and the result of that little that was done will become inferior. It will take ages coming, and the result which does come will only be inferior.

What will go wrong if we have started a virtuous deed and give it up? In future lives there will be the result similar to the cause of giving up virtuous actions without having finished them off, because of familiarity with that. Also, when our pledge degenerates, there will be the personal acting result of evil occurring. For the ripening result, suffering will occur. Also, when we start a virtuous action and give up after a little, the result of that will take a lot of time to happen and will anyway only be an inferior one; a good result will not be able to happen.

"Will not be accomplished" means that if we start another virtuous action as before, we will not be able to take that through to its conclusion, either. Before we engage in a given action we should check up well first, then, once we have engaged, we should not give up.

Having started, engaging with resolve

3B2B2B3A1B2A2B2A A brief presentation
3B2B2B3A1B2A2B2B Explaining individually

A brief presentation

49 a,b
Self-confidence should be applied to wholesome actions,
The (overcoming) of disturbing conceptions and my ability (to do this).

Having engaged in the virtuous action, we should be free of any discouragement regarding the three: the action, (*las*, work), the delusions to be abandoned, the discordant side of the virtuous action, and the ability to engage and arrest - to engage in the antidote and abandon the delusions which are the objects to be abandoned, thus *engaging* in the antidote, and *arresting* the objects to be abandoned. Free of any discouragement, we should generate our mental force that is called "pride" but is not actually pride. The term, pride in work, is applied to engaging in the action for the welfare of others joyfully. The spirited desire to destroy the delusions that are to be abandoned is called pride in the delusions.

Ability in engagement and arrest is the term used when we think, "I can do it, I can accomplish actions that are helpful to others; I can destroy the delusions, which are what is to be abandoned."

Thinking, "I can do it, I will do it," is called pride here because of its similarity to pride. What is the similarity? With pride, you have strong thoughts of "I," and here we are thinking, "**I** am able to destroy these delusions. **I** am able to do actions that are of benefit to others," therefore it is given a name like that of pride.

Individual explanation

3B2B2B3A1B2A2B2B1 Pride in the work
3B2B2B3A1B2A2B2B2 Having pride in ability
3B2B2B3A1B2A2B2B3 Having pride in the delusions

Pride in the work

3B2B2B3A1B2A2B2B1A Identifying pride in work
3B2B2B3A1B2A2B2B1B The reason for acting like that
3B2B2B3A1B2A2B2B1C Having pride in taking the burden of even the menial work of others.

Identifying pride in work

49 c,d
Thinking, I alone shall do it,"
Is the self-confidence of action.

When we see work suitable for others to do, whatever work it might be, we should make our minds strong, thinking, "I shall do this by myself." Thinking "all virtuous work is suitable to do, without seeking the help of anyone else I shall do it alone," generating such force of mind, such spirit and courage, is called, pride in action. It is similar to pride, the term pride keeps cropping up, but it is not really pride. This necessitates the determination to do all actions oneself without relying on anyone else.

50
Powerless, their minds disturbed,
People in this world are unable to benefit themselves.
Therefore I shall do it (for them)
Since, unlike me, these beings are incapable.

Why should we think of doing all these virtuous actions in service of others by ourselves, without relying on others? Because ordinary beings are so under the control of delusions, they are not able to accomplish their own welfare, so how would they be able to accomplish noble deeds of benefit to others? Therefore we should make up our minds to do all those noble, virtuous, actions that are beneficial for others alone, without depending on others.

For what reason is it necessary to do all those virtuous, noble actions? The real reason is that ordinary people are for the most part right under the control of delusions, they are not even able to accomplish their own welfare that well, so it would be extremely difficult for such people to accomplish the welfare of others, to do actions that are of benefit to others. Even if we were to ask them to lend a hand they would not be much use, therefore we must make the decision, "I alone must do this," and take the onus on ourselves.

This is how Bodhisattvas accomplish the welfare others. Ordinary beings are simply incapable of accomplishing the welfare of others like a Bodhisattvas. They are not even able to accomplish their own welfare very well, and if they cannot do that how can they be expected to accomplish the welfare of others like they were Bodhisattvas? They cannot. Therefore, Bodhisattvas think, "I alone will accomplish these good actions beneficial for others; I alone will free all the sentient beings from the suffering of the lower realms and cyclic existence." It is a question of building up courage and valour.

Having pride in taking the burden of the work of others, even if it is menial

51
(Even) if others are doing inferior tasks
Why should I sit here (doing nothing)?
I do not do those tasks because of self-importance;
It would be best for me to have no such pride.

When the work others have is menial, such as working in the fields, it is not correct to think, "Let others do that; me, I'm going to do better work, more noble deeds." "Others can take care of inferior types of work; I am a Bodhisattva, so I should do the better ones." Think like that is close to real, deluded pride. It is not appropriate to think that way. Instead, we should regard ourselves as if we were the vassals of others, their servant.

We have already accepted and given our word of honour, saying, "I shall free those who have not been freed, liberate those who have not been liberated, and give breath to those who are suffocating," therefore, whether it is great or inferior, we should make up our minds we are going to do it, if it benefits others. That is the way we should take up the burden. Even if someone is going about some inferior activity, we should be able to help them and do something which benefits them.

Having pride in ability

3B2B2B3A1B2A2B2B2A What is wrong about having no pride in ability
3B2B2B3A1B2A2B2B2B The benefits of being proud
3B2B2B3A1B2A2B2B2C Dwelling in pride which is an antidote
3B2B2B3A1B2A2B2B2D Deluded pride is not appropriate
3B2B2B3A1B2A2B2B2E The benefits of pride which is the antidote

What is wrong about having no pride in ability

52 - 53 a,b
When crows encounter a dying snake

They will act as though they were eagles.
(Likewise) if (my self-confidence) is weak
I shall be injured by the slightest downfall.

How can those who out of faint-heartedness have given up trying
Find liberation because of this deficiency?

If we are to destroy the delusions, we have to generate the force of the antidote. If crows see a dead snake they pounce upon it majestically, as if they were eagles able to subjugate all the nagas, and we should generate the force of the antidote like such crows. If the force of our antidote is little, even a small delusion will be able to inflict a great deal of harm on us. Therefore, we should make the intention of our antidote strong, and be courageous; if mentally we are disheartened, we will be able to accomplish neither welfare. If we remain faint-hearted, we will not be able to gain liberation from the delusions. If we are not courageous and strong-willed, laziness and other delusions will overwhelm us, and our virtuous actions will decline. Being weak-willed, we will not find ourselves able to engage in virtue with energy, and therefore we will not be able to gain liberation or make our virtue extensive.

If we want to destroy our delusions, being faint-hearted and meek will be no use, because even our little delusions will be able to push us around. We need backbone in our attitude, not meekness: we need the antidote type of pride, and with that we should overcome the delusions. When we say that it is necessary to build up the force of our mind, the idea is obviously not to be proud in the sense of scorning others and being smug.

Here has been presented the faults of not being without pride, by describing what unwanted consequences follow from not having such strength of mind - even little delusions will beat us, if we are weak-willed, and we will not be able to gain liberation.

The benefits of being proud

53 c,d - 54
But even the greatest)obstacle) will find it hard to overcome
One with self-confidence who is developing exertion.

Therefore with a steady mind
I shall overcome all falls,
For if I am defeated by a fall
My wish to vanquish the three realms will become a joke.

If we first build up the force of our mind, our courage, and then, as we generated the courage, apply ourselves to destroying those delusions with energy, even great objects to be abandoned, the greater delusions, will find it difficult to overcome us. Thus, engaging with energy and a firm mind, we should destroy our great delusions and faults. If we are trodden under the heal of our delusions, our desire and intention to vanquish all the delusions of the three worlds will be a joke. Therefore we need a mental antidote like

pride which we should adopt like putting on armour, and that will be the armour-like enthusiasm. We should think, "I will destroy all the delusions of the three worlds which are the unfavourable conditions."

Dwelling in pride which is the antidote

55
I will conquer everything
And nothing at all shall conquer me.
I, a son of the Lion-like Conqueror,
Should remain self-confident in this way.

First, we need to make the decision, "I shall vanquish all evil. I shall allow no evil or object to be abandoned, whatever there might be in the three worlds, to defeat me; it is I who am going to defeat them." Thinking that way is dwelling in the best pride, which is an antidote.

"Like demons and those who hunt mountain-dwelling creatures scare and terrify those creatures, I, who have become like a child of the Lion, Buddha, shall destroy the delusions and all their splendour, power, and strength."

In another way of talking about it, the lion is the king of the mountain creatures. Not even a lion-cub can be destroyed by or eclipsed by such great creatures as tigers, leopards, bears, and so on. "Similarly, I, a Bodhisattva, child of the Lion, Buddha, when I am working for the good of others, I shall vanquish the delusions and remain undefeated by the delusions. This is something I can do. I can preserve myself from the harm of the delusions, I can bend them to my will."

Deluded pride is not appropriate

3B2B2B3A1B2A2B2B2D1 Disparaging afflicted pride
3B2B2B3A1B2A2B2B2D2 Its drawbacks
3B2B2B3A1B2A2B2B2D3 It is appropriate to abandon that

Disparaging afflicted pride

56
Whoever has self-importance is destroyed by it:
He is disturbed and has no self-confidence.
For those with self-confidence do not succomb to the power of the enemy,
Whereas the former are under the sway of the enemy of self-importance.

Thinking, "I am so beautiful," "I am rich," and so on, thinking of ourselves as being really good in some way or other, for some reason or other, becoming boastful, thinking that for that reason we are really great and far better than others, is deluded pride. It is not the pride that was mentioned above. Here the mind is boastful due to delusion, and is tormented and destroyed by delusion.

The pride which has that boastful aspect has gone under the control of delusion. Once a person, focusing on anyone, feels boastful, arrogant, he or she has gone under the control of the delusions. That pride is not the pride which was explained above, where we were talking about pride in ability and other factors of mind which are imputed pride. It is not a great pride. Great pride does not go under the control of the enemy. Those types of pride that we were talking about above are antidotes, so they will not go under the control of the delusions. This deluded pride, on the other hand, goes under the control of the enemy.

Disparaging deluded pride is because when it makes us feel boastful we go under the control of the enemy. It is quite possible for that pride to bring about our downfall. But the other kind of pride could never have such an effect.

Its drawbacks

57 - 58 a
Inflated by the disturbing conception of my self-importance,
I shall be led by it to the lower realms.
It destroys the joyous festival of being human.
I shall become a slave, eating the food of others,

Stupid, ugly, feeble and everywhere disrespected.

The drawbacks are that if we go under its control we will end up in the lower realms. Even when we are born as human beings, all our mental happiness will be destroyed. If we have a great deal of pride, a person only has to look at us in a slightly displeasing way and we will be incredibly upset and want to know, "Why is *he* looking at *me* like that?" We find little things unbearable, and that makes us suffer so much mentally.

In future lives, we will be reduced to begging, lacking in food and so on. We will go under the control of others, having to act as the lowest of servants. Similarly, we will be stupid. We might be physically large, but inside we will have the mind of a small child. That is the kind of birth we will take.

Also, sometimes, even when we have done no harm to the others, they will ridicule and bully us. They will just automatically harm us in that way. Although we have done nothing bad, people will naturally dislike us, ridicule us, harm us, and so on. Therefore we should abandon deluded pride.

If deluded pride is generated in our continuum in reference to some attribute such as being well educated, feeling proud, that we have certain qualities such as marvelous resources or a good voice, our mind has the aspect of being puffed up. If for any of these reasons our mind has the aspect of being puffed up, it is called deluded pride.

Merely having a quality and thinking "I have such and such a quality," is not pride. It is when we take that as a reason for thinking of ourselves as so much better than others, so extraordinary compared to others, so that our mind takes on this lofty aspect, puffed up, it is called pride.

The result of that pride is having to go to a bad place of birth in the lower realms in future lives. Even if we are born in the upper realms, we will have much mental suffering. Food will be difficult to find, we will become beggars. We will go under the control of others, and will eat their leftover food and drink. That is how we will be obliged to live. Our mind will be foolish. We will have an ugly body with a poor complexion. Although from our own side we do not harm others, they will disparage us and harm us in many ways. This is the suffering we will have in future lives.

It is said that grass will not grow at the peak of a very high mountain. Similarly, if a person has a lot of pride, he will not be able to take the qualities of others. Although he has not much knowledge and so on, he thinks he really is something special, and will not try to acquire the knowledge and qualities of others. That is the sort of damage that is done in this very life. Even if they stay around a great being with a lot of knowledge or other qualities, those qualities will not brush off on that arrogant person. When you put garlic with something else with a pleasant odour, like sandalwood, it will not take on that fragrance because it has such a strong and unpleasant smell of its own.

Even when a person does have a lot of great qualities, the best and most marvelous thing is if he is not proud about it but modest and agreeable with others. If that is so, of course it is even more necessary for a person without many qualities to be modest and so on. Anyway, do not be proud.

It is appropriate to abandon that

58 c,d,e
Tough people bloated by conceit
Are also counted among the self-important:
Tell me, what is more pathetic than this?

With the pride which is a delusion, referring to some phenomenon or the other, the mind becomes full of itself and goes under the control of the delusions. That is not the great pride explained above. One with deluded pride has gone under the control of the delusions, but great pride is not one which has gone under the control of the delusions. The person who has gone under the control of the delusions is an inferior being who is the object of the compassion of the Buddhas and Bodhisattvas. If such a person who is puffed up with deluded pride were said to have the quality explained above which is imputed as pride, who could be posited as a being, gone under the control of the delusions, who is inferior to that person? There would be no-one. We would have to say that such a person is a special being, and we would have no-one left to posit as inferior to they, who have gone under the control of the delusions.

The benefits of pride which is the antidote

59
Whoever seizes self-confidence in order to conquer the enemy of self-importance,
He is the self-confident one, the victorious hero,

And in addition, whoever definitely conquers the spread of this enemy, self-importance,
Completely (wins) the fruit of a Conqueror, fulfilling the wishes of the world.

What is this great pride that is imputed as "pride?" It is called great pride because it has great power as an antidote that vanquishes and destroy the enemy, deluded pride. Because it is a powerful antidote that destroys the enemy of the delusions, it is also called heroic. That antidote that possesses such great power uproots and utterly destroys deluded pride. It can bestow the temporary and ultimate wishes of the migrator sentient beings, as well as the enlightened qualities and activities. It bestows the happiness they want, on a temporary level, and ultimately bestows the four Buddha bodies, enlightened qualities, and enlightened activities.

Having pride over the delusions

3B2B2B3A1B2A2B2B3A The force of the antidote to the delusions is to be generated
3B2B2B3A1B2A2B2B3B One should not go under its control in the least
3B2B2B3A1B2A2B2B3C An exceptional firm intention in the antidote is to be generated

The force of the antidote to the delusions is to be generated

60
If I find myself amidst a crowd of disturbing conceptions
I shall endure them in a thousand ways;
Like a lion among foxes
I will not be affected by this disturbing host.

When we have so many problems and such a lot of suffering, and are dwelling in the midst of a host of conditions conducive to the growth of the delusions, such as anger and attachment in our continuum, we should struggle to use as many means as we have at our disposal to prevent the delusions from being produced, and to put up with the delusions. We should, in other words, meditate as much as we can and use as many methods as possible when there are such dangers. Using many antidotes to the delusions, we should stop the delusions from harming us. For example, foxes, rabbits, and so on, which are creatures lacking in power, cannot harm such powerful creatures such as lions and tigers. Similarly, we should think in such a way that we are not harmed.

Having made the antidote to the delusions powerful, having built up the strength of the method for stopping the delusions from being generated, by various means, we should make ourselves invulnerable to the delusions.

One should not go under its control in the least

61
Just as men wil guard their eyes
When great danger and turmoil occur,
Likewise I shall never be swayed by the disturbances within my mind,
Even at times of great strife.

Nyam nga chhe thang means: if we are in great fear, in the sense of finding ourselves in a situation where there is a great danger of the delusions arising, just like, finding ourselves in a dangerous situation, we would cherish and protect our eyes, so, also, when we see that our mind is just about to go under the control of the delusions, we should push ahead to protect ourselves and prevent ourselves from going under the control of the delusions.

An exceptional, firm intention in the antidote is to be generated

62
It would be better for me to be burned,
To have my head cut off and to be killed,
Rather than ever bowing down
To those ever-present disturbing conceptions.
(So likewise in all situations I shuld do nothing other
than what is fit).

It is said that the intention of our antidote should be firm. What does that mean? What kind of antidote should we generate? The antidote to the delusions should be firm in its intention not to go under the control of the delusions, that even if it were to mean death by burning or being executed by having our head cut off, it would not matter that much to us. Even if it meant losing our life, it would not matter so much if our mind were not under the control of the delusions. Having been subjugated by the enemy of the delusions would be terrible because temporarily we would be unhappy and we would do evil, and ultimately the results would be very unpleasant.

Therefore at all times and under all circumstances we should guard our mind and do everything in our power to stop it going under the control of the delusions. Our main responsibility is to protect our mind and stop it from going under the control of the delusions.

In brief, dying, just losing this life, is not so difficult, because even if no-one kills us we are going to die anyway, because death is definite, although when we will die is not. If we go under the control of the delusions, it will affect us adversely for many hundreds of lives. There were six lines for this point.

The force of joy

3B2B2B3A1B2A2C1 We should exert ourselves in virtue without relying on ripening results
3B2B2B3A1B2A2C2 Focusing attention on results, accomplish virtue
3B2B2B3A1B2A2C3 The mode of application to the force of joy

We should exert ourselves in virtue without relying on ripening results

63
Just like those who yearn for the fruits of play,
(A Bodhisattva) is attracted
To whatever task he may do:
He never has enough, it only brings him joy.

Just as children play for pleasure, Bodhisattvas engage in learning, reflecting, and meditating on bodhicitta, and so on for the sake of others with joy and delight, without complacency. When they engage in noble deeds for the welfare of others they never feel, "I have had enough," rather, they engage in such deeds continuously, with joy. Similarly, when we are studying, reciting, whatever we may be doing, if we can do so with joy and delight it would be marvelous.

In order to develop the force of joy, first we need the interest, then that interest has to be made firm, then we should engage in actions with joy. If we can go about things like that we will really enjoy what we are doing.

Focusing attention on results, accomplish virtue

64
Although people work in order to be happy,
It is uncertain whether or not they will find it;
But how can those whose work itself is joy
Find happiness unless they do it?

To keep their body and mind well and happy, ordinary people engage in all sorts of evil and inferior work, such as working the fields, killing insects and fish. They do all that for happiness but, since what they do mostly is harmful to others, it is going to be difficult for such deeds to lead to happiness. It might for the time being bring a little reward in terms of wages and so on, or a little food, but it will not bring a good quality of feelings that are experiences of pleasure in life after life in future lives.

Similarly, Bodhisattvas automatically engage in actions in the service of others, seeing that they bring temporary and ultimate happiness. If we do not engage in the method which brings happiness, we will not be happy. How could we be? Since we want happiness, we should engage in the means for securing it.

Ordinary people do work that is not certain to bring happiness, which is in fact more or less certain to bring suffering, in order to find happiness. So, why would we not engage in work which really and truly does bring temporary and ultimate happiness, such as the actions of listening, thinking, and meditating, and other actions beneficial to others? Definitely we should.

65
If I feel that I never have enough sensual objects,
Which are like honey smeared upon a razor's edge,
Then why should I ever feel that I have enough
Merit which ripens in happiness and peace?

A *spu gri* is a very sharp knife. If the blade of such a knife were smeared with honey and other such tasty substances, licking it would slice our tongue open. We would get a tiny bit of pleasure from the taste of the honey, but the we would have the suffering of our tongue having been sliced open on top of that. That is the example. Similarly, we look at beautiful physical forms, listen to pleasant sounds, smell fragrant odours, taste delicious flavours, delicious foods, and touch various pleasant tangible objects. In the case of food, we become attached to experiencing that taste, and so on for the other sense objects mentioned. We desire [realm] beings enjoy and experience those objects we desire, and out of that we do get a little bit of pleasure. But there is no satisfaction with the pleasure of desire. There is no point at which we will ever be able to think to ourselves, "That will do, I have had enough, I need no more."

Those who are very attached to meat want to have a great piece of meat, then think, "I want more," and even if they get more, they think, "I still want more." Similarly, those who are attached to alcohol get no satisfaction from alcohol. Similarly, if we are attached to chocolate, or coffee, or whatever it might be, no matter how much we might have, we will never be satisfied. The point is that when we use such foods of desire, we do so under the control of desire. On such occasions, there is a little happiness, but it does not satiate us. Similarly, we have used them with attachment, and the result of attachment can only be bad. And when we are trying to procure that food it involves so many problems and so much suffering. It is just like licking the honey off a razor blade and having our tongue cut open.

We should instead go for unadulterated happiness, assured happiness, unlike the happiness which might or might not come from eating the food of desire and which is in any case not true happiness, since it is samsaric happiness, and practise the causes for that, which means the practice of the six perfections, various altruistic deeds, hearing thinking and meditating, and so on. We should engage in those without ever feeling we have had enough.

The mode of application to the force of joy

66
Thus in order to complete this task,

I shall venture into it
Just as an elephant tormented by the midday sun
Plunges into a (cool, refreshing) lake.

We should accomplish virtue through focusing our attention on the temporary and ultimate results, seeing that whatever physical and verbal actions we do to benefit others, whatever practice of the six perfections we engage in and so on, for the sake of liberation and omniscience, definitely has good results, therefore it is suitable for us to work and struggle for them, and to do so without ever a moment of complacency, continuously, without interruption.

Most people do work that is not certain to bring good results at the temporary level, never mind liberation and enlightenment. Work such as working in the fields with great effort, without being satisfied that they have done enough, without interruption. Therefore, since the work we do definitely brings temporary and ultimate results, we should definitely engage in it.

This third point is that when we engage in such virtuous work, in order to carry what we have started through to completion, we should engage in the work with joy and delight. When elephants are parched with thirst and very hot, if they come across a pond they immediately plunge into it without a moment's hesitation, with joy and delight. We should engage in virtuous actions like that.

The force of rest

These four forces are for engaging in virtuous actions with enthusiasm, and the force of rest it means that when we are engaging with enthusiasm in that virtue, if we become very tired, we should stop for the moment, rest, then resume.

3B2B2B3A1B2A2D1 Resting momentarily
3B2B2B3A1B2A2D2 Resting for good

Resting momentarily

67 a,b
When my strength declines, I shall leave whatever I am doing
In order to be able to continue with it later.

When we are doing actions that are of benefit to others, if our body and mind lose strength and we become very tired, for the time being we should rest. When we are refreshed and our tiredness has been dispelled, we should carry on.

Resting for good

67 c,d
Having done something well, I should put it aside
With the wish (to accomplish) what will follow.

This is not talking about completely giving up before having finished what we were doing. It means that when we have finished the action we were doing, we should completely give it up and go on to another, after resting up as much as we need. (Before that, we should only break for a rest when we are tired). In this way we should proceed through the various later actions of virtue we need to do.

It certainly is not saying that before we have finished we should completely give up, because the faults of that have already been discussed above, where we mentioned that the kind of thing that happens if we, for instance, angrily give up a virtuous action that we have not yet finished, there will be the result made by a being, the ripening result, and so on.

Before beginning a virtuous action, we should check up well to see if it is appropriate to do or not then, when we have started it, we should not give up until we have finished because giving up is a fault. Therefore this is not talking about giving up for good before finishing. It is saying that when one action is finished, we should give it up completely, take a rest, and go on to the next action on the list.

That completes the four forces. They are the favourable conditions for developing our enthusiasm, so if we reflect on them and gradually accustom ourselves to them, it will be very useful for continually increasing the enthusiasm we have for engaging in virtuous actions. If we gain the habit of thinking about them together, that is the effect it will have. If we do not spend time think about them and do not bother about them, of course no such result will happen.

If we continue to accustom ourselves to them, when our mind degenerates, goes under the control of laziness and we lose enthusiasm, we will have the means at our disposal to lift up and restore our mind again by ourselves, without having to go to other people to ask questions and seek advice.

Whether the occasion is that of practising the Bodhisattva conduct or of carrying out work which is useful for others in general, the conditions which enhance our enthusiasm are the four forces, and when we enhance our enthusiasm in that way, the actual practice done in conjunction with those four will be practising the six perfections and other actions which are of benefit to others. Enhancing our enthusiasm by way of the four forces, we should engage in the actual practice [of the six perfections and so on]. As for how to go about the actual practice, that is addressed in the second point:

Willingness to practise the conduct with mindfulness and vigilance

3B2B2B3A1B2B1 Accepting conscientiousness
3B2B2B3A1B2B2 Accepting mindfulness and vigilance
3B2B2B3A1B2B3 Through mindfulness and vigilance, not allowing an opening for offences
3B2B2B3A1B2B4 Stopping offences immediately they arise
3B2B2B3A1B2B5 We should exert ourselves in suitable activities

Accepting conscientiousness

68
Just as an old warrior approaches
The swords of an enemy upon the battlefront,
So shall I avoid the weapons of the disturbing conceptions
And skilfully bind this enemy.

When fighting with an enemy, at war or in any setting, a person highly experienced in combat will attempt to do two actions: prevent the weapons of the other from injuring him, and try to vanquish the other. Similarly, we should prevent the delusions from destroying our mind, and we should try to build up the force of the antidotes to the delusions that we have in our minds, and try to destroy the delusions.

When the assailant of such an experienced battler tries to strike him with whatever his weapon might be, he will duck and weave and run away or resort to whatever of the many possible methods is called for to prevent himself from being harmed. Similarly, when the delusions are about to arise, we should do what we can to stop them from becoming manifest, and when they have become manifest we should rely on their antidote, using in short any of many possible means to prevent our mind from being harmed, such as avoiding the object which triggers off the delusion, or meditating on repulsiveness if one does meet the object, [for desire].

We should be conscientious in our three doors, we should do what we can to prevent our body, speech, and mind from going under the control of the delusions.

Accepting mindfulness and vigilance

69
If someone dropped his sword during a battle,
He would immediately pick it up out of fear.
Likewise, if I lose the weapon of mindfulness
I should quickly retrieve it, being afraid of hell.

Whether we are fighting a war or whether it is simply two people scrapping with each other, when the weapon a fighter is using against his foe, whether it be a stick, a sword, or a gun, falls to the ground, immediately he will snatch it back up again with mindfulness, fearing the harm from his adversary if he does not. If he is not able to retrieve it immediately, so that he is left without a weapon of any sort, he runs a risk of being seriously harmed. That person's body and life are in great danger.

Similarly, whatever virtue we might be engaged in for the sake of others, when we engage in it, if we forget the referent and aspect of that virtue, being unable to remember it, unable to be mindful of it, immediately with mindfulness we should take them back and remember them. If, having forgotten the virtuous referent and aspect, our mindfulness is not able to remember them and get the mind back on to them, the case we are envisioning being one where the delusions have turned up in our mind so

that we cannot put our mind back on to the virtuous referent and aspect, there is a danger that we will do evil actions under the control of delusions. In fact, we will do evil actions in that event.

When the delusions arise in our continuum, we should think, "Under their control I will do bad actions, then in future lives there will be many bad results," and immediately grasp [the virtuous referent and aspect] with mindfulness. If our mindfulness degenerates, it is like leaving the doors and windows to our house open, in which case the wind, insects, and all sorts of things will enter. Similarly, if our mindfulness degenerates, afterwards the various delusions will be right on the brink of arising at any moment. This example was given above.

Thus again the importance of mindfulness is indicated. Of course it is important if we are trying to generate calm-abiding. But it is not only then that it is important; it is also very important for any virtue. As a matter of fact it is even of supreme importance for accomplishing worldly actions. Whether our work involves manual construction, painting, whatever, without a good level of mindfulness, we will make mistakes with size, shade, and so on. Whatever we are doing, whether it is a religious or a mundane activity, mindfulness is of the greatest importance.

Through mindfulness and vigilance, not allowing an opening for offences

70 - 71
Just as poison spreads throughout the body
In dependence upon the (circulation of) blood,
Likewise, if (a disturbing conception) finds an opportunity
Unwholesomeness will permeate my mind.

Those who practise should be as attentive
As a frightened man carrying a jar full of mustard oil
Who is being threatened by someone with a sword
That he will be killed if he spills just one drop.

If our body has been hit by a poisonous arrow and we are unable to immediately get rid of the poison by gouging out that section of flesh where the arrow has struck, the poison will pass into the blood and spread throughout our body. The same if a venomous snake bites us, we should immediately cut the flesh out or take the antidote if it is available. When we do not have an effective antidote on hand we are obliged to cut the flesh away before the poison can spread throughout our body by entering the blood thereby posing a life threat.

When mindfulness degenerates and the delusions such as anger enter the mind, that anger, for instance, will spread throughout our mind and there is a distinct possibility of our doing something very bad, therefore we should immediately do something to stop the anger from spreading. As soon as a little has arrived we should do something to stop it.

If the servant of a bad-tempered and vicious king is carrying a large container full of oil balanced on his head along a narrow, precipitous path, with a sword-wielding companion whose job it is to immediately execute him if he should even spill one single drop, that servant will be so careful in body and mind, directing all his concentration into not spilling even a drop.

Similarly, when Bodhisattvas are practising virtue, terrified that they will be brought down by the delusions, like the servant being afraid of being killed by that person if they spill even a drop, they will be so afraid of even a little delusion arising in the mind, seeing that when that is there there is a great danger of carrying out some evil deed with that as a motivation, and feeling terrified of the bad result of that such as being born in the lower realms, they would take great pains never to be marred by any offence. That is how careful we should be.

We should practise virtue in such a way that we keep holding its referent and aspect with our mindfulness and alertness, thereby engaging in the virtue with great care.

When Buddha was still in the world, in one country there was a great plague. Buddha sent Arya Katayana to that place, seeing that the place was one that was to be subdued by him, that the sentient beings who had been born in that country could be pacified by him due to his previous prayers and karma. He went along with a great company, probably about five hundred, of beings whose faculty of concentration was highly evolved. They went there and due to their prayers of truth and so on, concentration, and so on, they stopped that plague.

Later on, word got out that these Buddhist monks had turned up in the realm, and some people were wondering whether the plague had loosened its grip due to them or what, because they really were quite unusual people. Some of the ministers mentioned this to the king. Around the same time a lot of Forders arrived, and some were saying that it was the Forders who had dispelled the plague, some that it was the Buddists.

Since the reports were conflicting, the king called the Buddhist monks and Forder practitioners and asked them many questions. In the end, the king had many beautiful young girls, as pretty, graceful, and elegant as offering goddesses, dance for the Forders. Then he inquired of them afterwards, "Was the show good?"

Later, he asked Arya Katayana and his group along and put on the same entertainment. Afterwards, he asked them what they thought of the girls, how they thought the girls looked, how beautiful they were and what pleasing voices they had. He had also lit plenty of fragrant incense and so on. When the king asked Arya Katayana if it had all been good, in contrast to the Forders, who had said that it was excellent, he replied, "I was not aware of anything."

The king was flabbergasted. "What can you mean you were not aware, how could you not be?"

He asked Arya Katayana's followers of Bhikshus, too, and they also said, "I did not notice."

"How could you not notice or not be aware?

"As soon as we got here we remembered the suffering of the lower realms and cyclic existence and kept our mind in absolute concentration."

"Really?" replied the king.

"Yes, really."

Arya Katayana told the king, "If you think that is not really true, tell a man he has to carry a vessel of water on his head without spilling a drop and that if he does spill a drop he will be summarily executed by a man accompanying him carrying a sword, and send him along a steep pathway. Then see what happens when you have a troupe of dancing girls dancing around him, with all sorts of beautiful shapes and colours, sounds, smells, and so on. He will not take it in because he has been told he will be killed by the king if he spills a single drop, and this has made him so scared he puts his whole awareness and concentration into just carrying the vessel. Try it. Because that man will be convinced that dropping any of the water will immediately result in his own death, he will be so concentrated on carrying it that he will not be aware of these other things going on, whether the girls are beautiful or not, whether the music is pleasant or not, and so on. Now, if he is going to be that frightened and that firmly concentrated due to considerations of just this life, of course when I feel afraid of the suffering of the lower realms and cyclic existence that I risk experiencing my mind will remain firm, unwavering, and my mind will not be diverted to others. That is why we were unaware of all that."

The king made an experiment and it was just as Katayana had predicted, the man claimed to have been unaware of the words of the song, how pleasant they were, the shapes and colours of the girls, their beauty, and so on. That way the king saw the truth of what Arya Katayana said. Later on the latter taught Dharma. Actually, Arya Katayana was the disciple of the Buddha whose comportment was the most excellent. I do not remember completely, but there are many stories demonstrating how simply by seeing the comportment of Arya Katayana many sentient beings were pacified. The king and all the people in the country became disciples of Katayana and of Buddhism.

Stopping offences immediately when they arise

Supposing an offence were to occur, we should immediately destroy it. When a bad state of mind occurs and lingers it is very bad, since it will make us unhappy and so on. For example, we cannot completely prevent anger from occurring, although we are intent on abandoning it, because in fact we only abandon it on achieving the eighth ground. When it arrives, though, we should put a stop to it as soon as we can, before it can do too much damage. If a fire as soon as it has started, not a lot of harm will be done, not everything will be burnt.

Here ends the transcript of the commentary by Geshe Jampa Tegchok at Nalanda Monastery, 1993.